



# **A COMPARATIVE STUDY OF QUR'ANIC AND WESTERN ETHICAL THEORIES**

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Dated. Dec. 25, 2013.....

## Certificate

*This is to certify that the thesis titled "A Comparative Study of Qur'ānic and Western Ethical Theories" is an original piece of research carried out by Mr. Mohd. Saleem Khan (En. No. GB-3818) under my supervision and the same has not been published or submitted elsewhere for the award of any other degree.*

*Mr. Saleem has consulted all the relevant and appropriate research material with regard to the topic of his Ph.D. project. In my opinion, the present research work is of high quality and fit to be submitted for the award of the Degree of the Doctor of Philosophy (Ph.D.) in Philosophy of the Aligarh Muslim University, Aligarh.*

A handwritten signature in black ink, appearing to read 'Latif', followed by the date '25.12.13' written diagonally below it.

**Dr. Latif Hussain S. Kazmi**

(Associate Professor)

(Supervisor)

THESIS

*Dedicated*  
*to*  
*My*  
*Beloved Parents*  
*And*  
*Late Brother 'Majid'*  
*And*  
*Dear Teachers*



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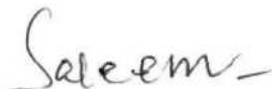
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*Allah alone is besought for help and on Him alone we depend.*

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Dated: December 25, 2013

  
MOHD. SALEEM KHAN



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God the Most Gracious, the Most Merciful*



يرفع الله الذين امنوا منكم  
والذين اوتوا العلم درجات


*Allāh exalts those of you who  
believe and those who are given  
knowledge to high ranks*

*Holy Qur'an (58:11)*

**CONSONANTS:**

ا	آ	س	s	ل	l
ب	b	ش	sh	م	m
ت	t	ص	s	ن	n
ث	th	ض	z	ه	h
ج	j	ط	t	و	w
ح	h	ظ	z	ی	y
ک	kh	ع	‘	Persian Letters	
د	d	غ	gh	پ	p
ذ	dh	ف	f	چ	ch
ر	r	ق	q	ژ	zh
ز	z	ک	k	گ	g

**VOWELS:**

Long:	i	ā	Short:	<u>i</u>	a	Doubled 	iiy (final from i)
	u	u		<u>u</u>	uuw (final from u)		
	ey	ī		<u>e</u>	i	Diphthongs: <u>ew</u> <u>ey</u>	au or aw ay or ai

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## CHAPTER - I

### INTRODUCTION

Ethics has been a matter of great concern for philosophers, social reformers, academicians and concerned citizens of any given society from the ancient civilizations to till date. The word 'ethics' traces its roots to the Latin '*ethicus*' and the Greek '*ethikos*' meaning character or manners. However, the Greek Philosophers used the term *ethos* as the value-principle-orientation of good custom, conduct and behavior. For example, Aristotle believed that ideal behaviours were practices that lead to the end or goal of '*eudemonia*', which is synonymous with a high level of happiness or well-being; on the other hand, Immanuel Kant, an 18<sup>th</sup> century moralist and ethicist, believed that ideal behavior was acting in accordance with one's duty. For Kant, well-being meant having the freedom to exercise autonomy, not being used as a means to an end, being treated with dignity, and having the potentiality to think rationally. Hence, in short '*ethos*' means character or custom. In its modern sense, we use the term *ethos* to denote the distinctive dispositions, attitudes and character of diverse people and cultures. (Susan, (1999), 80)

Although, some philosophers tend to differentiate ethics from morality, holding ethics to refer to the cultivation of character and practical decision-making while, morality refers more generally to the set of practices a society holds to be right or just. Even though, as contrasted with ethics, morals are specific beliefs, behaviors, and ways of being derived from doing ethics. One's morals are judged to be good or bad through systematic ethical analysis. The reverse of morality is immorality, which means that a person's behavior is in opposition to accepted societal, religious, cultural, or professional ethical standards and principles: examples of immorality include dishonesty, fraud, murder, and sexually abusive acts. Acts are considered to be non-moral if moral standards essentially do not apply to the acts: for example, choosing between cereal and toast and jam for breakfast is a non-moral decision. Moreover, morality and ethics are subjective for each man as well. As a result, morality and

ethics have a very extensive range of possible definitions and examples. In this regard, John Morgan says:

To glibly speak of morals and ethics without saying exactly what we are suggesting by these terms is how many people, groups, governments and religions get themselves into trouble. (Morgan, (2009), 10)

Although, term ‘ethics’ is the philosophical treatment of the moral order, its history does not consist in narrating the views of morality entertained by different nations at different times; this is properly the scope of history of civilization, and ethnology. The history of ethics and what different philosophers have said about ethics concerns solely with the various philosophical, systems which in the course of time have been elaborated with reference to the moral order. Ethics is fundamental to the survival of the civilized society. It plays a supporting role in an advanced civilization. It provides moral cohesion to society’s individual members and institutions. It serves as moral caretaker in identifying moral and immoral values and helps in resolving conflicting claims. It helps us to distinguish right from wrong. It helps us to define good and bad and to realize our vision of the good in our actions. It clarifies for society the competing values and principles inherent in emerging moral dilemmas. Furthermore, ethics works as a check and balance on human conduct and behaviour. It provides tools (code of conduct) for making difficult moral choices in both personal and professional lives. Ethics refines our ability to make critical judgements and defend them on some rational basis. The knowledge of ethical principles and how they are derived can make difference in our social, personal and professional behaviour. The opinions advanced by the wiser men of ancient times such as Pythagoras, Heraclitus and Confucius, just belong to the history of ethics for, though they projected various moral truths and principles, they did so in a dogmatic manner. According to Peter Abelard:

Ethics properly so-called is first met with among the Greeks, i.e., in the teaching of Socrates. According to him, the ultimate object of human activity is happiness, and the necessary means to reach it, virtue. (Peter, (1955), 126)

Although, the term “ethics” is closely related to the term “morals” and the two can be used interchangeably for all but the most academic purposes. The term ‘moral’ comes to be understood as the criterion that distinguishes good from bad and right from wrong behaviour. Hence, morality usually refers to a code of conduct, that an individual, group or society hold as authoritative, in distinguishing right from wrong. However, the word “morality” comes from the Latin word “*moralitas*” meaning manner, habit, noble character, and proper behavior. Such an ideal code of conduct is often espoused in preference to other alternatives. This criterion gives rise to the possibility of a consistent system of values or principles. This system visualizes and attempts to approximate to the ideal. The ideality may come from within or outside the society. The latter is the notion of moral governance by a Being, which is not part of the world, that is the notion of God or some such Power, which is embedded in all theistic religions. The secularization of society has led to the abandonment of such religious governance and has given rise to attempted consistent systems of values or principles that is directly or indirectly, explicitly or implicitly, relate to the human enterprises. However, in the emphasis placed on human enterprise of developing or evolving morality or code of conduct the notion of interests or obligations of some individual or group of individuals in the society serve as standardizing criteria. In other words, it is sometimes claimed that the origin and sanction of morality inheres in the society and functions as an instrument for the guidance to fulfill the demands of individual or group of individuals. It evaluates the good or bad conduct through the standard of these accepted social rules or principles.

Basically, there is a long debate on morality and ethics and Socrates, Plato and Sophists were in the thick of this long drawn-out debate. It was, initially, a debate about the objectivity and subjectivity of values or morals. While the Sophists believed



that good and bad, right and wrong, reflect *subjective* opinions and desires, how we as human beings and as individuals feel about things, Plato and Socrates believed that good and bad, right and wrong, are part of the objective nature of things, how the world around us really is. It is with this debate that moral philosophy in the Western tradition began.

In short, we can say that ethics is a branch of philosophy in which we study about human actions, attitudes and behaviours as good or bad, right or wrong. Ethics formulates ethical theories or principles under which individual actions are evaluated as right or wrong. It is also called a moral philosophy. However, as a philosophical discipline of study, ethics is a systematic approach to understanding, analyzing, and distinguishing matters of right and wrong, good and bad, and admirable and deplorable as they relate to the well-being of and the relationships among sentient beings. Ethical determinations are applied through the use of formal theories, approaches, and codes of conduct, such as codes that are developed for professions and religions. Ethics is an active process rather than a static condition, so some ethicists are used to the expression of 'doing ethics'. When people are doing ethics, they need to support their beliefs and assertions with sound reasoning: in other words even if people believe that ethics is totally subjective, they must be able to justify their positions through logical and theoretical arguments. Feelings and emotions are a normal part of everyday life and can play a legitimate role in doing ethics. However, people sometimes allow their emotions to overtake good reasoning, and when this happens; it does not provide a good foundation for working out a balance in between emotions and reason.

Ethics is categorized according to *three* types of inquiry or study: (1) normative ethics, (2) meta-ethics, and (3) descriptive ethics. In the present research project, we deal with normative form of ethics. There are three main ethical theories that are generally subsumed under normative ethics: **Deontologist Ethics, Consequentialist Ethics and Virtue Ethics**. It appears that such ethical theories can be found within the Qur'ānic moral and ethical teachings as well. By way of clarification, we can say

that the way in which eternal reward and punishment is categorically prescribed in several verses of the Qur'ān it is associated with the consequences of acting or avoiding doing something which is morally relevant. For instance, 'telling a lie' is forbidden, since the one who lies, will receive punishment in his/her eternal life. In contrast, 'truth-telling' is morally wholesome, because of which, one will receive reward in his unending life. Moreover, this account, which covers the ethical attitude of the majority of Muslims, is not the only way of reading the tradition, from the moral point of view. So far as Islamic philosophical tradition is concerned, 'virtue ethical theory' is more justified and plausible. The ultimate purpose of being engaged in morality is evolution of virtuous person, who act morally without any condition.

On the other hand, the way conscience is discussed in the Qur'anic teachings somehow it is similar to that in the deontologist account of ethics. Although the very idea of duty and moral obligation is elaborated in a transcendental and non-empirical sense in the Kantian ethics, nevertheless this notion does not have the same metaphysical background in Islamic ethics. Rather, it is said that 'conscience' is internalized in human beings by God. However, the deontologist ethicists and their complements in Islamic tradition are similar while saying that in order to arrive at tenable moral judgment we have to disregard the consequences of the supposed action and just go ahead according to moral codes that are the requirements of our conscience.

The second explanation of the Kantian ethics which is dubbed as 'Principle of Ends' is associated with human dignity and respectability have a place of honor in Islam. We may bear in mind that those moral maxims, which originate from Categorical Imperative in the Kantian ethics, are a-priori. It follows from this that the idea of human dignity has to be understood in the transcendental and non-empirical sense. Moreover, it is only related with practical reason in the Kantian sense which, on its own, issues moral maxims, regardless of God and His commands which are revealed in the scriptures.

On the other hand, human dignity is emphasized and talked about in the Holy Qur'ān:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ  
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا (17:70)

We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of Our creation (17:70).

Although, it is not possible to begin the study of the Qur'anic and Western ethics without understanding what ethics and morality are and why they matter, the primary methods used in the study of the Qur'anic and Western ethics must also be examined to understand precisely what the findings of this study demonstrate. In view of the same, we define ethics and morality, and their connotations in moral and ethical philosophy, in this Introductory Chapter.

Finally, we can say that ethics and morality generally deal with human beings and society and determine which '*actions*' are good, and which actions destabilize human struggle for establishing a peaceful and just society. Ethics is the critical reflection on moral principles and what constitutes a morally correct or incorrect action. Ethical reflection also helps one to apply moral principles to specific actions.

However, in religious ethics, morality has another dimension. Many people live and make moral decisions without a religious framework, but for a believer in any religious tradition, ethics and morality also serve as ways to live one's beliefs. That is, moral actions are the way one actively demonstrates the core values of one's religious tradition. A central moral question for the believers is, "How do I live in harmony with what I believe?" This makes religious ethics a vital part of each religious tradition, as crucial to that tradition as any other dogma or doctrine and that is also the most complex and debatable issue in twenty-first century global society.

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*Note: For further details, see main bibliography given at the end of this project.*



## CHAPTER - TWO

### **A HISTORICAL SURVEY OF ISLAMIC ETHICS**

The Holy Qur'ān and *Hadīth* are the basic sources of the Islamic philosophy and ethics. The Qur'ān laid down the basic foundation of ethics and Muslim philosophers have developed their philosophical thought under the light of the Qur'ān was not an exception. But ethics as a systematic science took a long time to evolve. Ibn-Miskawaih was consider the first Muslim thinker who presented a systematic and disciplined treatise on ethics who wrote a book called *Tahadhib-al-Akhlaq*, philosophical and systematic, it is the first treatise of its kind embodying the ethical views and opinion of the Greek and the ethical system of Islam. The eruption of different problems in Muslims society and state and Greek studies influenced the Muslims mind. The early Muslim philosophers are living example of this influence.

The early Muslim philosophers trying to reconcile revelation with reason, knowledge with faith and religion with philosophy and they demonstrate that reason and revelation do not oppose with each other. The Greek and other indigenous system of thought profoundly influenced this development. Muslim jurists, theologians and commentators on the Qur'ān have tried to understand the moral principles and ethical grounds of the Qur'ān by various methods. They wanted to build a thoroughly Islamic ethical system, which derives all its basic elements from the teachings of the Qur'ān and *Sunnah*, so it is appropriate to bring their efforts under the rubric of "Islamic ethics." Nevertheless, the basic source of inspiration of Islamic ethics is always the Qur'ān and the *Sunnah* (practicing of the Prophet). While, the Qur'ān is the spring from which the spiritual and ethical teaching of Islam flows. (Ansari, (1964), 25)

Therefore, the Qur'ān and *Sunnah* (practicing of Prophet) together with *Hadīth* (*saying of prophet*), which are the sources of Islam, attach great importance to ethics. Ethics is considered by these sources to be the main objective of Islam. The Qur'ān declares that the Prophet (S) has been created with an excellent character. The prophet (S) was sent to preach a message that is essentially moral. The Qur'ān says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (21:107)

We sent thee not, but as a Mercy for all creatures. (21:107)

In fact, Prophet (S) himself said that I was sent to perfect morals and character in this regard Aishah (R) was reported to have said that the *Khuluq* (Morals) of the Prophet (S) has been completely the Qur'ānic based. In another place the Prophet (S) declared that those who have absolute faith are those who have superior moral character. The person with good character elevates himself to the status of those who are pious in their prayers and worships (Umaruddin, (1962), 66). 'Aisha (R) reported Prophet (S) saying: "A believer with his noble manners achieves the rank of one who prays late night and fast during the day" (Abu Dawood) (Razi, (2008), 9)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (68:4)

And surely you (Prophet Muhammad) have the best form of morals, (68:4)

إِنَّ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ (26:137)

The other verse reads: "This is no other than customary device of the ancient" (26:137)

In the first verse the Prophet (S) has been referred to as having the highest form of moral standards. Al-Qurtubi, a renowned early interpreter of the Qur'ān decodes the Qur'ānic axiom of *Khuluq-al-awaliyyin* in the second verse to mean the ideology, religion and character of the ancient people referred to by the Qur'ān.

The importance of Islamic ethics can also best be understood in Islamic *Sharī'ah* by the fact that there is so much text in the Qur'ān and *Sunnah* that if we were to collect all of it, it will form many volumes. Of course, Islam is a religion that came to guide the high standard of morality and ethics to human race. The Prophet Mohammad (S) repeatedly said that the best Muslim is the one who has the best Moral character:

Usama bin Sharik reported: "We were sitting in the company of the Prophet (S) so quietly as if the birds were sitting on our heads. None of us had the courage to speak. In the meantime some people came and asked the Prophet (S): "Who among His slaves is dearest to Allah?" He replied: "One who has the best moral character" (Tabarani, *Al mu'jam Al kabeer*, 473.)

Highlighting the significance of ethics the Prophet (S) said; "On judgment day there will be no deed weightier in the scale of the believer than his noble character. Allah does not like an obscene and rude talker, and the person who has a good character achieves the status of a person who prays and fasts" [Imam Ahmed] (Razi, (2008), 9)

In fact, in all cases the term ethics is closely related to the Qur'ānic term *Khuluq*, the Qur'ān also uses a whole collection of terms to describe the concept of goodness (*khayr*), righteousness (*birr*), justice (*adl*), piety (*taqwa*), *haqq*, *ma'ruf*, equity, truth and many others.

The real task of Islamic ethics is to understand and illustrate the ethos of Islam as conceived in the Qur'ān and elaborated in the *Sunnah* of the Prophet(S) of Islam. Although, these are the two primary sources of Islamic ethics, one more source should also be taken into account; the practice of the Prophet's (S) Companions. They were trained by the Prophet (S) himself and their lives as individuals and as socio-political members have become the best embodiment of Islamic values, after the examples of the Prophet (S). Further, the life and the practice of the second and third generation leaders (*a'imma*) of Islam are also considered the better model of Islamic values and norms.

Although, in the ethical philosophy, the view of the good life (*al hayat al tayyibah*) for which Islam stands has to be set forth in detail. It has to spell out the various components of that life, the traits and characteristics, motives and attitudes, feelings and emotions, actions and reactions, relations and associations that constitute it. It has to determine the place of human necessities and material conditions in the



realization of that life. It has to define the priorities; what kinds of good actions are higher and what are lower? What is the ultimate end of life, and how are various good means related to that end? It has to study the relation between knowledge, action, and feeling; between personal attainments and social concerns; between devotion to God and commitment to humanity. It has to determine the place of aesthetic values in life, the pleasures of the body, and material goods. It has to show the value of individual work and collective actions. In all these matters, one has to observe and view the context of normal life, as well as in extraordinary and stress situations. (Ahmad, (2010), 8)

There is no doubt that the Holy Qur'ān was revealed on Prophet Mohammad (S), and Prophet explained as well as reinforced it through his own teachings and practices. He provides judgment on different issues as and when they come out. One example considered the matter of legacy. The Qur'ān introduced fundamental but ambiguous innovations. Prophet (S) clarified the position by establishing relationships between the new heirs named in the Qur'ān and the old heirs of the customary law declaring that "the shares are to be given to those who are entitled to them in the Qur'ān what remains goes to the nearest male heir" (Mariam, (2010), 8). Another example is when the Prophet limited the bequest to one third of the property so that the rights of the legal heirs were not adversely affected.

Muslim scholars have taken the task of interpreting the variety of ethical and meta-ethical theories including epistemological. There were and still are many different approaches to this matter. Muslim jurists, theologians and exegetes or commentators on the Qur'ān have tried to understand the moral principles and ethical grounds of the Qur'ān by various methods. They wanted to build a thoroughly Islamic ethical system, which derives all its basic elements from the teachings of the Qur'ān and *Hadīth*, so it is appropriate to bring their efforts under the fabric of Islamic ethics. After the translation of Greek books into Arabic and the growth of philosophy among Muslims, there appeared another sort of ethical contemplation, which derives its basic materials not from the Qur'ān or *Hadīth*, but from the philosophical outlook. Muslim philosophers have tried to create harmony between philosophical and Islamic ethics.



Al- Fārābī and Ibn- Miskawaih are the leaders of this trend in the Muslims world view and value systems. Hence we can call their ethical works 'Islamic' in the sense of being in harmony with Islam, but it would be better to say that their works represent Muslims philosophical ethics, rather than Islamic ethics, which suggests having been derived from scriptural sources. Muslim scholars and theologians emphasize the concepts of goodness and badness as basic, and define other moral concepts in terms of them, while philosophers emphasize the concept of virtue and jurists take the concept of obligation as basic.

There are some other sources of Islamic ethics along with the Qur'ān and *Hadīth*:

- a. The Muslims heritage;
- b. The human heritage; and
- c. Reason and experiences.

The following section provides a brief account of the mains ideas of the Muslim schools of thought on ethics. However, the Jurists' contribution is mainly focused on the field of action ethics. According to him, an action is right if it is done with good intentions and in accordance with the *Sharī'ah*. An actions accords with the *Sharī'ah* if it is stated or directly derived from it sources, which are the Qur'ān, *Sunnah*, consensus (*Ijma*), custom (*urf*), deduction from a proper principle (such as the principle of *Masalaha* (utility), in accordance with an appropriate inferential rule such as *Qiyas* or in accordance with legal rule (*qa'idah*) such as; don't get harmed and don't cause harm to others. (Abdullah, (1958), 60)

However, questions pertaining to the nature of ethical values, their ontological status and the source of knowledge or such values seem not to have been explicitly raised before the middle of the eight century when Jurists needed to expand the source of law as new problems appeared that could not be solved. The Islamic Empire embraced a great complexity of race, culture and religions and tremendous administrative problem faced the Arab rulers. The following era, the era of

independent reasoning according to the historians of the theories of law, extended roughly from 132/750 to 338/950 and witnessed major developments that were later, manifested in the emergence of the four major legal schools. These are the *Hanfi*, *Maliki*, *Shafi* and *Hambali*, schools. These era also witnessed the rise of the Mu'tazilites school of thought. (Mariam, (2010), 14)

However, these sectors altogether played an important role for developing the Muslims ethical philosophy and ethics. In Islam the Qur'ānic ethical teachings have been profoundly focuses on character building and don't grant the place in paradise by merely admitting into Islam. In fact, it teaches that sins can be washed away not just by accepting commands of Allah but by physically performing these commands in actions and those bad deeds can be washed away by doing good deeds. The people who acts on Allah's commands and perform good deeds invariably attain good character.

There is strong relationship between Strong *Iman* (faith) and good character. A person cannot attain full or perfect faith without attaining good character. In fact, a person with bad character is likely to find a place in hell then in paradise. Anas reported Messenger of Allah (S) as saying: "A person can reach a high status in the hereafter by his good conduct though he may be weak in matters of worship, and he can also go down to the lowest part of Hell by his wicked character." (Abu Dawood)

#### **A. THEOLOGICAL ETHICS: MU'TAZILAH, ASH'ARIAH AND OTHER SCHOOLS**

The impact of the philosophers and their influence on ethical thought in Islam cannot be denied. However, the more genuine and philosophically interesting ethics were produced by those who were usually classifieds as theologians. Theologians mainly discuss metaphysical issues like free will as well as determinism and meta-ethical questions such as the meaning of ethical words, the nature of morality, and justifications of morals judgments. They also discuss the determinists of human's actions as well as human motivation. The Mu'tazilites and Ash'arites are famous among them.

## 1. MU'TAZILA

Mu'tazilites has been considered the thorough going rationalists. They maintain that reason is a primary source to solve the problems pertaining to the religious, ephemeral and eternal issues. Mu'tazilites believes that man is free. They advocate the rationality and object of morality. A moral obligation can only be justified when it agree with reason. Wasil bin-Atta, the pupil of Hasan-al-Basri, is generally held to be the founder of Mu'tazilism. Like other schools and sects in Islam, Mu'tazilism came into being in the later times of the Companions of the holy Prophet (S). It had its inception nearly two centuries after the migration (*Hijrah*) of the Prophet(S) to Medina.

The Mu'tazilites named themselves as people of unity and justice (*al- tawhid wa al-'adl*).The Mu'tazalites was concerned with establishing that the nature of right and wrong can be determined rationally and independently of Divine prescriptions. They gave prime importance to '*reason*' and considered it as the only base of right or wrong actions. The rival trend of the Mu'tazilites was mainly initiated by al-Ash'arī (323/935), who started as a Mu'tazalite but later reacted against their doctrine. In ethics, he opposed their doctrine and claimed that good or evil was determined exclusively by Divine Command. However, the basic principle is common to almost all the Mu'tazalites. They applied reason to all the truths contained in the Qur'ān and explained away to those passages which they did not find conforming to their modes of reason. They consequently made speculation one of the duties of a believer. Those incapable of Knowing truth by reason, they held would be doomed to the eternal fire of hell. Some of their principles are: Divine unity (*al- tawhid*), Divine justice (*al-'adl*), promise of reward and the treat of punishment (*al- wa'd walwa'id*), state between states of belief and unbelief (*al manzila hbayn manzilatayn*), and command the doing of right and to prohibit the doing of wrong (*amrbi'l ma'rufwa'lnahy 'an al- munkar*). There are other doctrines which are corollaries to those mentioned above, some of which are: denial of Allah's attributes, denial of the beatific vision, denial of promise and threat as understood by the orthodox, belief in the createdness of the Qur'ān the problem of creation of the actions of man as well as the problem of the Will of God. (Sharif, Vol. I., (1966), 199)

However, Mu'tazilites and the Shi'ites were the first important groups in the Muslim civilization that tried to answer all such questions. But they saw that answering such questions required at firstly and ontological investigation of the character of moral properties. This led them to accept an objectivistic view in ethics. According to them, some actions as such and in themselves have a good character and others have a bad character. It is not the case that God confers these properties on them by His Will or Commands. In other words, these properties are essential (*dhati*) and inherent in acts and God plays no part in their designation as good or bad. They didn't say more about the categories of these properties, because their primary interest is not in ethics, but in theology. They wanted to show that we have some obligations independent of revelation, and even that we have an obligation to submit to the revelation. They hold that not only do such obligations exist, but also, we can recognize them through the intellect. Shahrastani, the famous expert on the sects of Islam, says:

They Mu'tazilites and Shi'ites were agreed that the principles of knowledge and gratitude of benefaction are obligatory, prior to the advent of revelation, and similarly, that right and wrong ought to be known through reason, and that the adoption of right and the avoidance of wrong is likewise obligatory. The advent of religious obligation is a grace from God Almighty that He imparted to mankind through the Prophets to test and prove them. (Al-Shahrastani, 29)

The orthodox theologians hold that the nature of good and evil was resolute through the commandments of God. Further, they believed that the God do everything that He was free to do good as well as evil, and that no necessity could be imposed on Him. He could forgive whom He would and punish whom He wanted. Muslim scholars have given following three criteria to see whether a thing or an action is good or bad:

- a. Whether it is meritorious or defective.
- b. Whether it is profitable or leads to loss.
- c. Whether it is reward able or punishable.

There seems no objection against the validity of reason in regard to the first two categories. The differences of opinion are only about the third. The Ash'arites holds that it is only revelations which can tell us how to win the grace and pleasure of God and thus get reward or punishment. If reason had been sufficient there would be no need of messenger's and revelation. And it is God who decides the matter about the reward and punishment. But mutilates reject the objections while saying that anything meritorious and profitable is good and thus reward able and anything's defective and leading to loss is punishable. When we can decide about the first two categories, there is no reason to object or reject the third one. (Nadvi, (n.d), 4)

The controversy has been emerged in Muslims ethical thought and theology is about the action approval or disprovable. Rationalists hold that it comes not from God's revelation, but is in the very essence of the act itself or is related to the various aspects (*wahi*) of the act. So we have two forms of ethical propositions: (1) self-evident and (2) what is known not immediately, but by appeal to these self-evident truths. On the concerning of the first type of moral propositions, 'Abd al-Jabar one of the leading Mu'tazila philosopher, in the first half of eleventh century holds that lying and wrongdoing are always evil because of their essences. The moral property in these cases is essential to the object and the propositions that assert them are self-evident, having the status of axioms of reason, known without any argumentation. These are the principles of morality. But there are many other truths of morality, which do not have this status. As a case of this kind of moral truth, he refers to pain saying, "Pain is evil in itself, i.e. when it is simply useless suffering, not a necessary step to future benefits and not a just punishment for wrongdoing". We can know these truths only by reflection and driving them from basic moral propositions. (Hourani, (1971), 2003)

However, at this juncture, we must refer to the reasons given for accepting rationalism in ethics. We can find two forms of reason in their works (1) independent reason, and (2) reason derived from the Qur'ān itself. We find the following reasons in one the earliest books (third/ninth century) in Shi'ites theology. (Nawbakht, (1363), 51)

An understanding of moral truths is found among those who do not accept any divine revelation.

1. If good and evil are entirely dependent on revelation, the good of the revelation itself is undermined, for we would not have any means independent of the revelation to submit to it.
2. If what is good is whatever God commands, then we would have no independent means to assert the goodness of God.

The orthodox Muslims believed that God would be seen in paradise by some people at least and that this would be the great bliss. In this connection Mu'tazalites holds that God cannot be seen with physical eyes but He can be seen with our minds or inner eyes. They give the following evidence from the Qur'ān in this regards, "No vision can grasp Him, but His grasp is over all vision". (6:103)

The Mu'tazilites, therefore maintain that every human act has some inherent merits or demerits. All acts of the God must be based on some aims and motives also. No acts of the Deity can be supposed to be aimless. The Mu'tazilites has received their inspiration on the question from those verses of the scripture which invites the attention of the human beings to the variety of creatures and to the purposes which they serve. The Qur'ān says we have created this man in the best make. Man is a master-piece in all His creations. Allah has blessed the human beings with the best possible faculties. Rationality is at the top of all those blessings. Rationality and determination are poles apart from each other. In Islamic theology, everyone is free to choose his/her religion and pattern of life. A bad action with free will is better than a determined good action. In the Qur'ān, there are more than three hundred and forty verses on the importance of reason, reasoning and the use of rationality in all affairs of

life. Factually, the discriminating factor between the human and animal behaviour is reason. Iqbal, a well-known Muslim philosopher of the modern era, relates the concept of the finality of Prophethood of the Holy Prophet (S) with reason and rationality in this way:

The Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world; in as far as the spirit of his revelation is concerned he belongs to the modern world. In him, life discovers other sources of knowledge suitable to its new direction. The birth of Islam, as I hope to be able presently to prove your satisfaction, is the birth of inductive intellect. In Islam, prophecy reaches its perfection in discovering the need of its own abolition....The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Qur'ān, and the emphasis that it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality. (Iqbal, (1989), 101)

The Mu'tazilites asserted that man has power and freedom to choose and act, and that this limits the omnipotence of God. Without acceding it, one can justify neither human responsibility nor Divine justice. They said that although a category of things, such as prayer, fasting and sacrifice, is known to be good only through revelation, other goods are known through reason. This includes things that are pleasant or useful, as well as those that are morally good. We know through our reason that truthfulness, justice, and generosity are good; and lying, injustice, and miserliness are evil. Further, things are good in themselves; revelation does not make them so. It only confirms an ethical fact. They also said that moral obligation is rational; we know before any revelation may come that it is our duty to tell the truth, keep our promise, and shun lying and injustice. The pronouncements of reason, they said, are binding not only on man but also on God. He must reward the righteous and punish the wicked. This is what the Mu'tazilites called Divine justice.

## 2. ASH'ARISM

Ash'arism is the name of a philosophic-religious school of thought in Islam that developed during the fourth and fifth/tenth and eleventh centuries. This movement was "an attempt not only to purge Islam of all non-Islamic elements which had quietly crept into it but also to harmonize the religious consciousness with the religious thought of Islam." It laid the foundation of an orthodox Islamic theology or orthodox *Kalām*, as opposed to the rationalist *Kalām* of the Mu'tazilites; and in opposition to the extreme orthodox class, it made use of the dialectical method for the defense of the authority of divine revelation as applied to theological subjects. They contended that the Mu'tazilites doctrines were rather abstract for the general Muslims and apprehended that the masses might be led into the conclusion that religion was no longer binding and that they might rid themselves of its control as they liked. (Mariam, (2010), 15)

Abul-al-Hasan, Ali, al-Ash'arī, the founder of Ash'arism, has said that "Islam is not opposed to the use of reason; on the other hand, rationalization of faith is a necessity in Islam." Ash'arī was the disciple of the great Mu'tazilites teacher 'Abu' Ali Muhammad bin abd-al-Wahab-al-Jubai of Basra. Though Ash'arism was a reaction against the rationalism (Mu'tazalism), but it was not against reason. It simply views that revelation has the upper hand over reason. Reason has to confirm only what revelation says. Revelation is the basic source and criterion of truth and reality. Ash'arism, therefore, also rejects the moral objectivism and rationalism of the Mu'tazalism. Moral language, they maintain, does not refer to any real properties of acts in the external world; for goodness and badness do not have any objective reality at all. Ash'arism maintained that there is only one sense for 'bad' and 'good' in the observable: that what is bad is avoided for the imperfection and harm that it results in for one who does it, and that the good and wise act is chosen because of the benefit and perfection that it results in for one who does it. There is no ground for the act's performance or omission, in the observable, but this or it's like. (Ayman, (2006), 51)



The Mu'tazilites movement started with the intention to give a rationalistic interpretation to the problems of religion. But with the passage of time, they became thorough going rationalists. Reason, to them, was the only criterion of truth. Revelation was set aside as a secondary source, though it is the basis of religion. They ignored the fact that the basic principles of religion are, by their very nature, incapable of logical demonstration or rational proof. The basic principles of Islam deal with the super sensible realities, and as such, they must first be accepted on the authority of revelation. Slowly and gradually reaction started against the Mu'tazalites. They thought it innovation to rationalize any religious concept. They were of the view that we should accept them without any rational demonstration. But the situation could not continue for a long time. There was a need to cut the iron with the iron, i.e., the reason with the reason. Amongst orthodox some people started defending faith with the use of reason and developed the 'Scholastic *Kalām*'. (Sharif, (1966), 221)

The problem of criterion is very much related with the problem of 'good and evil'. As above said Mu'tazalites, as thorough going rationalists, were of the opinion that reason is the criterion of good and evil, in all the three senses i.e. (a) Merit and defect, (b) profit and loss and (c) reward and punishment.

Ash'arites accepts the thesis of Mu'tazalites about the first two senses. But on the third one they contradict them. They are of the opinion that not reason but revelation can be the criterion of reward and punishment. To them what is commanded by *Sharī'ah* is good, and what is prohibited is bad. *Sharī'ah* can convert previously declared good into bad and vice versa. As actions by themselves are neither good nor bad, they are nothing in them which would make them reward able (good) or punishable (bad). They are made reward able or punishable only by revelation. (Sharif, (1966), 232)

They hold the view that reason cannot know what things please God, and what bring His displeasure or wrath. It is only 'revelation' through which we can know of its. Prayers which are obligatory for the believers are forbidden to be performed in some periods, reason cannot decide why. They reject the Mu'tazilites opinion that

goodness or badness lies in the very nature of action. They say that action in itself is devoid of goodness or badness. It is the commandment of *Sharī'ah* which makes it good or bad; for example, fasting is good in the month of *Ramazan* and on some other days, but is not good on the days of *'Iddain*'.

Similarly, regarding the problem of free will, they again contradict both the schools, Ja'barites and Qa'darites. Ja'barites spoke about the absolute determinism of man and Qa'darites about the complete freedom. Both these schools based their respective theories on the Qur'ānic verses. Ash'arites choose a midway. They held the view that God is the creator of everything including human actions. Man is not the creator of any action. But God has given him the power of acquisition (*Kasb*). Power (*qudrah*) is of two types: (1) Original which lies only in the hands of God, and (2) derived, which is bestowed to man by God. Thus man has no power of his own in real sense. He has simply the derived power that is acquisition. And, "the true meaning of acquisition is the occurrence of a thing or event due to derived power and it is an acquisition for the person by whose derived power it takes place". (Al-Ash'arī, *Al-Maqalat*, 542)

The power of creation and initiation of an action, and "free choice between two alternatives between right and wrong", is created in man by God only. Then in what respect is man free, and for what he is reward able or punishable. Ash'arites are of the opinion that he is free only in making the choice between alternatives and also in intending to do the particular action freely chosen and, therefore, he is rewarded for the choice which is either right or wrong.

Again, Ash'arites are of the opinion that the voluntary action of man has two causes to come into existence: (1) real cause, God, Who creates it and (2) derived cause, the free choice and intention of man which too is created in him by God. "God creates in two ways, either with a locus (*Mahal*) or without a locus. Human actions are His creations with a locus. God creates and completes the action". Man has only the power of free choice and intention for which he is rewarded or punished. (Sharif, (1966), 230)

Regarding the problem of beatific vision, Ash'arites again maintained a midway. They neither accepted the thesis of orthodox that God will be seen in heaven, through human eyes and he will be sitting firmly on the throne, nor the Mu'tazilites view that beatific vision is impossible because it implies not only direction and space but also bodily existence; whereas God is above all these limitations. Ash'arites says that "it is possible to see God even though our sense of vision does not receive the corresponding "impression", of the object on it. In this way, the Ash'arites upheld that vision of God was possible otherwise Prophet Musa (Moses) would not have asked for it. However this is a long debate between these two schools and they interpret all these things according to their own understanding.

The whole of the third *Hijrah* century was the era of powerful reaction to Mu'tazalite- rationalist teachings. The traditionalists adhered strictly to literal interpretation of the Qur'ān and refused to allow reasoning in-road to religious doctrines'. They even regarded any theological discussion as (*bid'ah*); their reaction against the Mu'tazilites went to such an extent that even the anthropomorphic verses of the Qur'ān were interpreted by them in a purely literal sense. For instance "God settling Himself upon His Throne" (2:12) is understood literally; the how of it is unknown, belief in it is obligatory and questioning about it is an innovation. Every dogma was to be believed in without raising question 'how' or 'why'.

In the same century, the independent reasoning also witnessed the establishment of the House of Wisdom (*Baytal-Hikmah*) in Bagdad, by the Abbasid caliph al-Ma'mun (170/786-218/833). It became a great institute for translation and research. Consequently, the translation movement was accelerated by organised translations of Greek Science and philosophy. It is also this era that witnessed systematic philosophical writings such as those of al-Kindī (178/795-252/866); Abu Bakr al-Razi (251/865-between 264/878-338/950); Yahya, Ibn Sīnā, Abual-Hasanal-Aamiri and Ibn-Rushd. (Mariam, (2010), 15)

The three disciplines, namely philosophy, theology (*'Ilm al-Kalām*) and the fundamental principles of jurisprudence (*'usul al-fiqh*), are usually regarded as distinct

field of knowledge. Yet they should not be segregated in the way they are today. *Ilmal-usul* or “Knowledge of the fundamental Principles” which can be covers both *‘ilm al-Kalām* and *ilmusul al-fiqh* contained the most genuine ethical doctrines in Islamic thoughts. Mu’tazilites, considered the Pioneers in *‘Ilm al-Kalām*, are at the same time considered to have “emphasized reason and logic in arguing for a universal ethical framework”. Thus *Kalām* will not be translated as theology in the context of this study, as it has a broader meaning.

Ash’arites position represent a reaction from the Mu’tazilah attempts to raise a purely rationalistic theology to the level of the Qur’ān, the Sunnah and the companions. They adopted the middle course in the matter of predestination and free will. Ash’arites hold the view that only God can create man’s power produces no effect at all on his actions.

Besides, it is possible for God to create in human being the capacity to see Him without the necessary condition of vision, such as the presence in concrete form of the object itself in space and time, normal condition for the appropriate sense organ, absence of hindrance or obstruction to perception and so on. The Sufis and philosophers worked for the extension of ethical thought. But they too had their limitations. The Sufis could not do extensive work up to the age of Al-Ghazālī because they were much interested in practice than theory. The credit goes to the great theologian and philosopher of Islam, Al-Ghazālī, who gave a new orientation to different fields of studies and ethics, was one of them.

Ash’arites theologians opposed the Mu’tazilites on all these counts, but they also did not side with the determinists. They tried to work out a *via media* between absolute determinism and the self-sufficiency of human will. This was their doctrine of *kasb* or acquisition. But the way they stated the doctrine appeared too many theologians of the *Ahl-al-Sunnah* to be a kind of qualified determinism. We may refer here to such theologians as Ibn-Hammam (d. 861/1475) of the Maturidi School and Ibn Taymiyah (d. 728/13270) among the Salafis. These theologians admitted with the Mu’tazilites that to justify human responsibility and Divine justice one must affirm

the efficacy of human will, and, to that extent, restrict Divine activity. This does not mean, however, compromising Divine omnipotence, for the limitation on the activity of God, they said, is not placed by anyone else, but by God Himself. It is he who limits the exercise of His unlimited power and allows man to act, and gives man the will and the power for the purpose. (Ansari, (1964), 35-6).

But such an attitude of blind faith could not be maintained for any length of time. Islam, which is meant to be a universal religion and an accommodating force, had to adapt itself to new thoughts and new environments. So, there arose gradually a party from among the *Ahlus-Sunnah wal-Jama'ah*, the Traditionalists and the majority opinion (i.e. the orthodox section of the *Ummah*) who realized the necessity of putting Islam on a solid ground by advancing reasons for the traditional beliefs and defending beliefs against all sorts of attacks, internal and external; and thus purging the Islamic faith of all the non-Islamic elements that has crept into it. They founded the orthodox theology of Islam by using *Kalām* the philosophical method, in order to meet the dialectical reasoning of the Mu'tazilites. These theologians who employed *Kalām* for the defense of their faith were therefore known as *Muta-kallimun*. (Sharif, (1966), 230)

## B. A BRIEF SURVEY OF ETHICS: MUSLIM THINKERS VIEWS

Before, given an overviews of Muslim philosophers on ethics it is necessary to illustrate the impact of Greek thought on their philosophical ideas. The writings of Porphyry, Aristotle, Plato and others, translated into Arabic at the middle of ninth century, had a direct impact on the Muslim philosophers.

Muslim philosophers pursue Aristotle in the beginning Aristotle's *Nichomachean Ethics*, translated by Ishaq Ibn Hunayn (d.911), and commented on by Al- Fārābī, Ibn Rushd (d.1298) and others. In *Nichomachean Ethics* Aristotle had given a healthy explanation of the concept of happiness.

However, the main difference between Muslim philosophers and Greek antecessor is that they altogether accept Aristotle's ethics as a good starting point, not



as the whole of morality. Aristotle in his book, particularly in the *Nichomachean Ethics*, did not focus on the concepts of hereafter and he maintained that this worldly flourishing of humanity as the end in itself, but this is not acceptable for religious philosophers. They tried to take human flourishing in a large context that includes all parts of human life, especially hereafter.

### 1. AL-KINDĪ (185-260/801-873)

Al-Kindī philosophical ethics started from the writing of Greek thinkers named Platonic, Aristotelian and Stoic. Al-Kindī, somehow, has sympathetic attitudes towards the Mu'tazilites theology. As a philosopher he did not neglect the subject of ethics altogether although like so many Islamic philosophers, his contribution to ethics was comparatively meagre. He had written number of ethical treatises reflecting a profound interest in Socratic thought and ethics.

Al- Kindī directed Muslims Philosophy towards an agreement between Philosophy and Religion. Philosophy depends on reason, and religion relies on revelation. Philosophers were attacked for being heretics. Al- Kindī was obliged to defend himself against the accusation of religious spokesmen that 'the accusation of the knowledge of reality is atheism (*Kufr*)'. In his turn, al- Kindī accused those religious spokesmen for being irreligious and traders with religion. (Saeed, (2006), 97)

However, if we deeply go through the ethical thought of Al- Kindī, we find that he was the first significant Muslim philosopher who became known as the 'Philosopher of the Arabs'. He maintains that Philosophy, as a body of knowledge, came to be acknowledged as a part of Islamic culture. Although, it is true that he borrowed his ideas from neo-Platonic and Aristotelianism, but it is also true that he refined and put those ideas in a new context. By conciliating Hellenistic heritage with Islam, he laid the foundations of a new philosophy. Indeed, this conciliation remained for a long time the chief feature of this Philosophy. He had encyclopaedia knowledge and exerted a great influence on Medieval Europe. He translated philosophical books from Greek into Arabic. He was among those figures that helped in building a lasting

legacy and history for the Muslims during the Abbasid era. His exploration of the Qur'ān threw light into his heart with which he was able to construct an intellectual tower from which Muslims and non-Muslim were able to benefit throughout the centuries. Al-Kindī was an influential thinker within several areas, including Qur'ānic exegesis based on the Mu'tazilites methods of the Qur'ānic interpretation and Greek Philosophy. (Fakhry, (1991), 67)

## 2. AL- FĀRĀBĪ (258-339/870-950)

Al- Fārābī, also called the 'second teacher,' was a leading figure in Islamic world view and value system. He developed an Islamic version of the Neo-platonic doctrine of emanation. He understood Aristotle so perfectly and brought out the mysteries of Greek philosophy so comprehensively that is the reason he was called 'the second teacher'. Al- Fārābī interpreted the Qur'ānic philosophical thought in his own style of philosophy. According to him, 'miracles' are supernatural but do not contradict natural laws. The Prophets (S) have spiritual power which connects them with the agent of intelligence, and through this communication they can cause miraculous happenings. He denied literalistic interpretations of the Qur'ānic concepts such as the preserved tablet.

Al- Fārābī' philosophy has its distinct features and clear- cut aims. He adopted some of the doctrines of previous philosophers, he constructed them, reinterpreted them in a form adaptable to his own cultural environment, and made them so closely related that his philosophy has become most systematic and harmonious. Al- Fārābī is logical both in his thinking and expression, in his argument and discussion and his exposition and reasoning. (Saeed, (2006), 97-8)

Human actions, according to Al-Fārābī, are either praiseworthy or condemnable and the judgement is passed only when the action is done with a free deliberation. Every action is done with some purpose or end. The ultimate end is the happiness (*al-Sa'ada*). Al- Fārābī says that happiness has *three* main features: (a) it must be desirable for its own sake, (b) it must be the ultimate object of desire, and (c)

it must be self-sufficient". Happiness (*Sa'ada*) is the *Summum Bonoumm* and all other things that are good are means to it. Pleasure, wealth or honour is usually conceived by people as desirable, but Al-Fārābī rejects them while saying that they do not fulfil the above said three characteristics. (Ansari, (1964) 14)

Friendship and justice are the two main moral virtues which Al- Fārābī studies in detailed. Friendship is divided along Aristotelian lines into natural, such as love of child, or voluntary, such as the love binding partners in virtue, utility or pleasure. The virtue i.e. justice is rather concise, but it is sufficient to give us an idea of the degree of his dependence on the '*Nichomachean Ethics*'.

The third form of justice which may be termed 'rational', although Al- Fārābī has no name for it, arises when the contestants are threatened by external aggression, and feel compelled in consequence to band together toward off this aggression.

The order of existence, perfection and reality of a thing, is according to its participation in intelligence, which is the real cause of everything. Matter is non-being, and unreality and non-beingness of a thing lies in its nearness with matter. Matter causes disorder in being and intelligence causes harmony and order. "Therefore, the higher a being ranks, in order of existence, the more unified it is. And it determines his place of order in universe. Al- Fārābī further speaks of internal gradation in intelligence. The highest is that whose object of intellection is its own self. Next to it is that whose object of intellection is highest intelligence, and the gradation goes down words. God is the highest intelligence. His attributes are manifestations of his intelligence. He has no plurality. He is simple. His essence is identical to His existence. He is uncaused but source of all. There are ten intelligences. They are eternal and have perfection, though of low level, except the tenth intelligence, no one is related in any way to the sub lunar world. The tenth intelligence governs and gives form to the sub lunar world. It is also called active intelligence because it makes everything to realize its own perfection in this world. From intelligences proceed the nine spheres or souls. They are of dual nature. They contemplate intelligences and the first being. Their perfection is lower than



intelligence but it is complete. Souls have no other faculty, which other existence of lower levels have, except intellect. After them is the level of all those things which are influenced by matter. They are combination of form and matter. It is the soul or form which determines their existence. The souls of plants and animals die with the decomposition of their matter. Man too is an animal. He has all the faculties which plants and animals have i.e. nutrition, growth, reproduction, sensation, imagination and appetation. But besides them he has the rational faculty which is of the nature of intelligence. It is only this faculty in him which knows. Human intelligence is not free from the fetters of matter. It is not perfect and actual. It becomes so only when it frees itself from matter. It is this intellect which is the real man, is the dictum of Al- Fārābī Intellect has two major functions: theoretical, through which man realizes metaphysical realities, and practical intellect, through which he is concerned with the scientific knowledge, art, industry, morality, politics, society and family etc. But the perfection of the ultimate happiness lies in contemplation which reflects the first being, because His activity is merely contemplative. It is theoretical intellect which enjoys the bliss of contemplation and not the practical intellect which is always engaged with temporary uncertain knowledge and objects. Thus true happiness of man lies in becoming pure intelligence which is the 'real man' according to Al- Fārābī man achieves self-sufficiency when he frees himself from matter and reaches the highest stage of 'pure thought'. And it is at this stage when "he has absolutely no activity except contemplation, and has no need of material things even of his body and its organs, neither for his existence nor for his action". Al- Fārābī says that this stage is attained in next life, though some persons (which are an exception) have achieved this stage in this life as well. This theoretical activity is the ultimate end of man. It is the highest bliss or *Summum Bonum*. (Ansari, (1964), 28)

Al-Fārābī does not reject the possibility of the *vision* of God vouchsafed in an intellectual contemplation. But he in no way accepts the *union* with God. He is of the opinion that man may attain any stage and type of perfection but he "will always remain below the stage of the active intelligence. It will never be able to transcend the stage he and unite with the first being". Virtue is "that stage of the soul which gives rise

to actions that lead to theoretical perfection". Al-Fārābī in his *Madinat-ul-Fadila* explains it as "Happiness is the good, the only thing desired for its own sake. "Those voluntary actions which are conducive to the realization of happiness are right and fair, and the stages and qualities of the soul from which such actions proceed are virtues. These good things are not good in the selves; they are good for the sake of happiness". Thus, happiness is the ultimate end according to Al- Fārābī. Virtues are attained through moderation, that is, one should not go to either extreme. He does not emphasize only 'The Doctrine of means' but "elevates the status of virtues" by laying emphasis "upon the purity of motive in the pursuit of virtue. Al- Fārābī who seeks justice or temperance or any other virtue in a commercial spirit, or pursues them for any external advantage in fact gets nothing except base and vice qualities". Al-Fārābī gives a classification of virtues; (a) theoretical, (b) deliberative and (c) moral. Theoretical virtues belong to theoretical intellect and deliberative virtues belong to the deliberative part of the practical intellect. The deliberative virtues are concerned with society and state. Al- Fārābī mentions some of them as "practical wisdom (*at-Ta'aqqul*), discernment (*adhdhian*), excellence of judgement (*Judatur-ray*) and correctness of opinion (*Sawab-uz-Zann*). (Ansari, (1964), 36)

Moral virtues occur when the appetitive faculty obeys the practical intellect. In accordance with the adherence of the appetitive faculty to the practical intellect following virtues occur: temperance, generosity, bravery, justice, modesty etc. The state should be run by the wise one, philosopher or Prophet, who can lead men correctly in their struggle to return to the first cause from where they have sprung. For the attainment of perfection of moral order, state is very necessary.

In fact, Al- Fārābī was great philosopher of the old in the history of the Muslim philosophy. He was able to contribute his quota to the development of science and philosophy during the Abbasid regime. He was among those figures that helped in building a lasting legacy and history for the Muslims in the past. Their exploration of the Qur'an threw light into their heart with which they were able to construct an intellectual high structure from which Muslims and non-Muslim were able to benefit and work for the entire humankind.

### 3. MISKAWAIH (940-1030)

Ibn- Miskawaih was to be considered as one of the outstanding figures in the history of Islamic philosophy and ethics. He was considering the first Muslim thinker who presented a systematic and disciplined treatise on ethics who wrote *Tahadhib-al-Akhlaq*, a book that is philosophic and systematic. It is the first treatise of its kind embodying the ethical views and opinion of the Greek and the ethical system of Islam. Ibn-Miskawaih develops his moral philosophy from his metaphysical conceptions. He views God as the 'First Mover'. The unity, eternity and materiality are His primary attributes. Everything 'emanates' from Him. There is the order or gradation in the universe as the order of emanation. First emanation from God is "The first intelligence which is same as the active intelligence". The perfection of mandated being is according to their relation or the source from which they emanate. Thus first intelligence is "eternal, perfect in existence and immutable in state because of its emanation from the first Being. (Sharif, (1963), 474)

However, Miskawaih argued that happiness (*Sa'ada*) is realized by avoiding vice and cultivating Virtue. According to him happiness is the supreme goal of mankind and him dividing it into two parts worldly and divine. Though divine happiness is higher and more noble, it on the other hand, according to, builds on worldly happiness, which, among others things consists of health, success, and honour. Miskawaih clearly indicate that the truly happy person is one who combines temporal and spiritual happiness and as a consequence internalizes morality to such an extent that all action is performed for its own sake, but for the sake of the virtue and goodness inherent in the actions itself, and not any ulterior end. The order goes downwards accordingly. The soul emanates from intelligence. It is a simple and conscious substance. It remains in motion, which is its essence. The motion is circular and necessary for soul, because of its imperfection. It gets perfection when it frees itself from the fetters of matter. Matter is devoid of life, activity and reality. Matter is only the subject upon which soul acts. The entire world is the creation of the soul. Matter is disorder, darkness and evil. It causes disorder, imperfection and defects in soul. It makes its path of activity unclear.

The soul has two-fold direction in motion, upwards and downwards. In the upward direction “soul ascends to the intelligence, contemplates the intelligence, images its perfection and by doing so acquires light and splendour, and it becomes illuminated, thereby achieving its perfection. In its downward direction it “confers light and illumination to matter” and thus goes far from its real direction. (Umaruddin, (2003), 71)

#### 4. THE BRETHREN OF PURITY

The Brethren of Purity (*al-Akhwan-al-Sufa*), or true friends were a group of 10th-century Muslim philosophers who compiled a remarkable philosophical and scientific encyclopedia in Arabic known as Essays of the Brethren of Purity (*Rasail ikhwan al-safa*). The ethical system of the Brethren of purity (*al-Akhwan-al-Sufa*) is eclectic. They held that ethics is a science of character. Character is of two types: (a) acquired and (b) innate. The acquired character is developed under the influence of society, education, climatic conditions and structure of body. They are of the opinion that man has an aptitude for good as well as for evil. Different organs have different performances. And it is this performance which is called as innate character. To them, revelation or religion is needed to have a proper check over them. (Campo, (2009, 115)

They further say that man is born good. But they also contradict their own statement by forwarding the thesis that most people are of evil nature. Some amongst them are reformed. To them character is the state of soul. Soul has the following powers: “the vegetative appetitive soul, the animal passionate soul, the human rational soul, the philosophic intellectual soul and the prophetic angelic soul”. The soul becomes virtuous in character when these powers functions properly and harmoniously. Thus, the attainment of the highest good or ‘*Sa’ada*’ lies in virtues or excellences which result from the proper or moderate functioning of the powers of the soul.

The human soul which resides in the material body, belongs to the world soul, or is its part, makes efforts to reach perfection through “learning moral virtues and right beliefs, comprehending truth and reality and acquiring the knowledge of

government and politics. The material body is an evil and soul inhabits it for a little period. When soul gets freedom from its fetters, it goes back to its origin. Being Divine or spiritual by nature it has its relation with the Supreme Being – God. And it strives for its union with Him.

The group combined Islamic thought with other traditions of knowledge that had originated in the cultures of the ancient Mediterranean region and in ancient India and Persia and that were later inherited by Muslims. Thus, the work recognized the previous intellectual and ethical achievements of Greek, Jewish, Christian, Hindu, and Buddhist cultures. The philosophers further developed a concept of ideal man which according to Umar Faruq is “A Persian by birth, an Arab by religion, a *hanif* (sincere) in attitude, a Mesopotamian in culture, a Hebrew in astuteness, a Christian in manners, a Syrian in asceticism, a Greek in science, an Indian in thought, a Sufi in life, angelic in morals, godly in views and divine in knowledge. Love, according to them, is the highest virtue. “It is through love that one strives for the union with God. But pure love is only possible after one has attained the freedom from the fetters of material body. It is love and perfect co-operation through which the spiritual community can be brought into existence which is the Ideal of Brethren of Purity.

### 5. AL-RAGHIB AL-ISFAHANI (502/1108-)

Al-Raghib al-Isfahani has been regarded as an outstanding thinker in the history of Islamic philosophy his contributions to Islamic thought often go unnoticed, attention usually being given to the *Ikhwan al-Safa* and *Miskawaih* of earlier days and to this younger contemporary, Al-Ghazālī. Majid Fakhry classifies the ethics of al-Raghib al-Isfahani as ‘religious ethics’ rather than ‘philosophical ethics’ as he considers it to be more firmly rooted in the Qur’ān and the traditions. (Fakhry, (1991), 151)

Yasien Mohamed, in his articles which is published in American journal of Islamic social sciences “*The Path to Virtue: the ethical Philosophy of al-Raghib al-Isfahani*” pointed out that al-Isfahani is the ‘missing link’ in the chain of moral thinkers from Miskawaih to Al-Ghazālī he further demonstrates the elementary role of

al-Isfahani in the development of Islamic thought, and particularly in the field of ethics. Mohamed does far more than examine the ethical philosophy of al-Raghib al-Isfahani, he traces the origin, adoption and evolution of that thought over the centuries from ancient Greek thinkers through earlier Muslim philosophers, to al-Isfahani, and ultimately to Al-Ghazālī and Ibn-Khaldun.

Although the life history of Raghib al-Isfahani is not available in exactly but the historians say that he was the contemporary of Ibn-Miskawaih. In the field of ethical philosophy Miskawaih was the first to attempt such a creative synthesis as reflected in his *Tahdhīb al-Akhlāq*. In his attempt to Islamize Greek ethics he has reinterpreted Islamic ideals in terms of their ethical philosophy. He has somehow considered the principal philosophical and thinker on Islamic ethical teachings.

Raghib al-Isfahani is a philosopher of great caliber hence, the importance Raghib in the field of Islamic ethics can be showed with his works. Al-Raghib's existing works are: *al-Dharta' ila Makarim al-Shatfa*, *Mufradat Alfaz al-Qur'ān*, *Tafsir al-Nash'atayn wa-Tahsil al-Sa'adatayn*, *Kitab al-I'tiqadat*, *Muhadarat al-Udaba'*, *Muqaddimat al-Tafsir*. His lost works are: *al-Akhlaq*, *al-Iman wa-Kufr*, *Tahdhīb al-Bayan fi Ta'wil al-Qur'ān*, *Afanin al-Balagha*, *Kitab Mutashabihat al-Qur'an*, *Kitab Kalimat al-Sahaba*. (Mohamed, (1995), 51-75)

Without going into detailed study of works of al-Raghib al-Isfahani we can say that he was an outstanding thinker in the history of Islamic philosophy. But somehow, the historian does not justify his position the position he must deserve in the field of ethical philosophy.

## 6. IBN SĪNĀ (370-428 /980-1037 )

The successor of Al-Fārābī and most illustrations representative of Arabic Neo-Platonism in the tenth and eleventh centuries was Ibn-Sīnā. He has written two hundred seventy six treatises on the whole range of linguistic, scientific, philosophical, theological and medical subjects. He is the only one among the great Muslim philosophers to build an elaborate and compile system of philosophy a system

which has been dominant in the philosophical tradition of Islam for centuries and even today his philosophy and medicine have great importance and relevance. The most common and fundamental characteristic of Ibn-Sīnā philosophical thought is that of arriving rigorous method of division and distinctions of concepts. He presents a dual ethics, one for 'common people' and the other for 'wise men'. His view is that the ordinary people should follow the ethics or the moral code which has a sanction of society. And the wise ones should struggle as to reach the first beloved or absolute beauty. Ibn-Sīnā says that entire, "Universe is governed y the force of love, which it all along". (Umaruddin, (2003), 69)

The influence of Ibn-Sīnā thought has been enormous. In the East, his system has dominated the Muslims philosophical tradition right down to the modern era when his place is being given to some modern western thinkers by those who have been educated in modern universities. In the *Madrasahs* run on traditional lines, Ibn-Sīnā is still studied as the greatest philosopher of Islam. This is because no subsequent philosopher of equal originality and acuteness produced a system after him.

Again, the impact of Ibn-Sīnā' thought in the west has been profound and far reaching. His works were translated into Latin in Spain in the middle of the sixth/twelfth century. His influence in the West started penetrating palpably since the time of Albert the Great, the famous saint and teacher of St. Thomas Aquinas. Ibn Sīnā, like those of earlier Muslim philosophers, like Al- Fārābī, is Emanationistic. His writing exists both in Arabic and in Persian, on a wide variety and was well influenced by Greek Philosophy. (Umaruddin, (2003), 69) In Iran, a great university has been established in Hamadan after his name where different dimensions of his life and philosophy are extensively discussed and various ethical, psychological and medicine related projects have also been carried out for the benefit of humanity throughout Islamic and non-Islamic world.

## 7. AL-GHAZĀLĪ (450-503/1058-1111)

Abū Ḥāmid Muḥammad Al-Ghazālī was born in 450/1058, in the city of Tus in Khurāsān, Iran. He is one of the greatest Islamic jurists, theologians and mystical thinkers. He learned various branches of the traditional Islamic religious sciences in his hometown of Tus, Gurgan and Nishapur, situated in the northern part of Iran. Al-Ghazālī ranks as one of the most prominent figures in the history of Islamic ethical thought. His works have been published, studied, and commented upon widely by Muslims and non-Muslims alike. In the western tradition of oriental's scholarship, Ghazālī has received great attention, and, as is often the case when a variety of perspectives and talents are brought to bear upon a particular subject, the amount of controversy has tended to increase while what can be affirmed with certainty or without opposition has commensurately diminished. The raft of questions and debates about Al-Ghazālī is basic beliefs and attitudes, their origins, and their impact on subsequent thinkers is, by now, robust. (Sharif, (1963), 617)

As an eminent teacher in Baghdad, Ghazālī made a careful study of ethical philosophy. He was convinced with the fact that philosophical theory could not form the basis of religious thought. He made a line of demarcation between 'philosophy' and 'religion'. In his opinion, philosophy cannot give true information of the reality; philosophy is nothing but organized common Sufi in his mystical act of experience can have the knowledge of truth. It is only in this act of experience that the can attain truth.

Al- Ghazālī gave final shape to the teachings of the Ash'arites and modified their system with a touch of Islamic mysticism. His system is regarded as the highest form of Muslim theology as well as the highest authority of the *Sunni* school of Islamic Jurisprudence. He is known as the savior of Islam because he saved the religion of Islam from the foreign and non-Islamic influences.

Al-Ghazālī started his research with an attitude of skepticism, Descartes, long after, followed the same method in his philosophical pursuit. It is said that if Descartes knew Arabic, he would have been called a plagiarist. Descartes doubted even the



primary ideas of his own mind as they are of deceptive nature, for, they are accumulated through sense-organs and sense-organs often deceive us in the act of perception. Therefore, perceptual knowledge cannot always be relied upon and hence cannot be true.

Al- Ghazālī is the best known Muslim writer on ethics. He studied and explored ethics to the core, stressed on the practice as the aim. Practice should be to improve the state of the soul so that well-being may be achieved in the hereafter. Al- Ghazālī ethics may be described as teleological for it evaluates acts by referring to their consequences. The degree of goodness or badness of various acts differs because of differences in the effects they produce in the souls of their agents. (Abdullah, (2006), 103)

Al- Ghazālī was well-versed in the ethical thought of the Greek thinkers from which he was influenced, but he did not depend on Greek philosophy for his inspiration. Al- Ghazālī said that the soul is conscious of its union with God and attains his grace. Such should be the conduct of a wise man. Asceticism is the spirit that runs throughout Al-Ghazālī ethics. He does not deal with the heroic virtues like courage, bravery, etc., in detail. Rather, he lays greater emphasis on the purification of the heart after one has severed all ties with this world. The ultimate ends are necessarily means to the achievement of the knowledge of God. Ultimate ends are called the "*saadat-i-Aukhravi*" is attained by knowledge of God. There are also four means which are ends in themselves: because ultimately they lead man to the knowledge of God into the vision of God, which is the highest end:

- (a) The excellence of soul (*Fada-il-ul-Nafsiya*).
- (b) The excellence of body (*Fada-il-ul-Badaniya*).
- (c) The excellence of the environment (*Fada-il-ul-Mutifiya*).
- (d) The Excellence ingrained in human nature (*Fada-il-al-Tawafiqiya*).

However, Al-Ghazālī ethical thought we have already observed that he does not give so much importance to the “heroic virtues like courage”. As opposed this view, so he presents the Qur’ānic virtues e.g. thankfulness (*shukr*), trust in God (*tawwakkul*), repentance (*tawbah*) etc. He further said that the “vision of God” is the *Summum Bonum* end of human life and it is attained only by the knowledge love of God. Though all these virtues are not borrowed from Greek philosophy and ethics these are the key virtues of Qur’ānic ethics and teachings. Al-Ghazālī gives explanations of the concepts of pleasure and pain in the Qur’ānic way that which is different from Greek and modern philosopher’s explanations. According to him pleasure has three types. (a) Pleasure is based on man e.g. knowledge (b) pleasure related to body and (c) Pleasure of the flesh. (Umaruddin, (1927-29), 123-6)

The contribution of Al-Ghazālī and many other Muslim thinkers to the field of ethics is great and inspiring. However, he strongly held that “morality is not the invention of Greek philosophers rather, philosophers borrowed it from the revealed religions” and this leads us to the examination of morality in relation to religion and law. Al-Ghazālī believes that it morality which enables us follow the commandments of God and makes us responsible and conscious for our rights and duties toward man and God.

## 8. IBN RUSHD (520-95/1126-98)

Muhammad bin Ahmad Ibn Rushd better known in the Latin west as Averroes, lived during a unique period in western intellectual history. He was the outstanding philosopher in the Islamic world. He works within the Peripatetic (Greek) tradition. Ibn-Rushd is perhaps the greatest and ablest defender of *Reason* amongst Muslim Philosophers. He was particularly interested in the work of Aristotle and wrote a large number of commentaries of differing length on his work. His faith in ‘reason’ is absolute and all comprehensive. He is almost dogmatically rational. He defends reason with religious fervour and in uncompromising dogmatic terms. His anticipation of many post-renaissance debates in natural theology and relation between faith and reason

makes him highly relevant to modern man, especially to modern Muslim. He raised some of the important issues in philosophy, science and religion. (Shah, (2007), 73-4)

Ibn Rushd translated several Greek works which are now almost lost. He has written systematic commentary on the work of Aristotle. He was great admirer of the philosophy of Aristotle. His work is marked by its commitment to what he took to be pure Aristotelianism and his relative antipathy to Neo-Platonism. He defended the acceptability of philosophy in the Islamic world, arguing that it does not contradict religion but complements it. He had understood many things from Al-Fārābī and Ibn Sīnā also but he was of the opinion that Aristotle when rightly understood corresponded to the knowledge which could be attained by the man to the highest. He thinks that Aristotle had reached a height which was impossible to transcend. Ibn Rushd liked to call him the “Divine” teacher.

Ibn Rushd started his commentaries on the books of Aristotle. He wrote three kinds of commentaries the great, the middle, and the lesser. The great commentaries are called ‘*tafsir*’. It is true that most of the commentaries are found in their Latin or Hebrew translations, or conserved in Hebrew transliteration, but the original Arabic texts are more sure and accurate. Ibn Rushd held that philosophy represents the system of demonstrative or rational argumentation, while religion presents the conclusions of philosophy to a wider audience in a form that enables the latter to understand how to act. On the whole, the value of Ibn Rushd commentaries is historical.

Ibn Rushd harmonizes reason and revelation through ingenious methods. He appropriates revelation within the ambit of reason i.e., rationalizes revelation. This is in contrast to Al-Ghazālī, who gives ‘revelation’ preponderance over ‘reason’ because for him reason alone is not enough to justify the interpretation of a Scriptural text. He was subjected to severe criticism by the orthodoxy right in his own lifetime he had of necessity to make his position as clear as he could with regard to the relation of religion and philosophy. He expounded his view on the subject substantially in his notable works: (1) *A Decisive Discourse on the relation between Religion and*

*Philosophy, (Faṣlu 'l-Maqāl)* and (2) *'An Exposition of the Methods of Argument concerning the Doctrines of Religion (Kashfu 'l-Manahij)*.

Ibn Rushd sought to defend the pursuit of philosophy. He argued that the Qur'ān itself recommended philosophical pursuits when it called on human beings to employ rational consideration (*i'tibar*). According to Ibn-Rushd, Philosophers are the group of the learned to whom the Qur'ān refers in the third chapter, where it says that only God and those deeply rooted in knowledge know its hidden meanings unlike theologians and the masses. Ibn-Rushd wrote the incoherence of incoherence (*Tahafut al-Tahafut*), in which he defended the pursuit of philosophy from its detractors, Al-Ghazālī in particular. Ibn-Rushd said that there is no consensus about all doctrinal matters, because of the esoteric nature of some the Qur'ānic statements. He also pointed out that theologians had misunderstood the purpose of the Qur'ānic allegories, which are used to encourage the masses to live virtuously. Philosophers, on the other hand, may apprehend their esoteric meanings, but must not make them public. He developed a mystical 'oriental philosophy' and philosophy of being. His cosmological philosophical thought was influenced by the Neo-platonic concept of the emanation of an angelic hierarchy based upon intellection, and followed the Principle that only from the one can anything come into being which then generates the first creation the first intellect or the supreme archangel. (Richard, (2003) 337)

To conclude the preceding discussion on brief survey of Islamic ethics, we can say that from the seventh century to the twelfth century was a period of Islamic glories. The Muslims received old philosophical traditions from Alexandria, Syria and Persia and then passed them on to Europe entirely as a new tradition. During this period the Muslims became leaders of philosophical thought and ethics.

The contribution of Muslim thinkers towards the Renaissance in Europe cannot be over-emphasized. Those who underestimate the contribution of the Muslims towards the Renaissance in Europe ignore a very important link in the development of modern philosophy. Iqbal, a modern philosopher, said that the fruits of modern European Humanism in the shape of modern science and philosophy are in many

ways only a further development of Muslims culture accomplishment. Many European colleges and universities cultivated Muslim philosophy with great enthusiasm. The study of Muslim philosophy was the fashion of the day. Thomas Aquinas, Duns Scotus, Dante, Rogers, Francis Bacon, Descartes, Spinoza and many others were influenced by Muslim ethical philosophy. The study of Muslim philosophy is essential in order to understand their philosophy, culture and the evolution of ideas.

The philosopher like Al-Kindī, Al- Fārābī, Ibn Sīnā, Ibn Tufail , Ibn Miskawaih, Al-Ghazālī, Ibn-Rushd, Majid Fakhry all of them done much more to flourished a ground to ethics. Some Muslims has successfully accomplished reconciliation between Greek rationalism and the Qur'ānic creationistic onto cosmology.

Majid Fakhry in his book *Ethical Theories in Islam* classifies Islamic ethics into scriptural, theological, philosophical, and religious ethics and this play a great role in the development of Islamic thought. Fakhry's work however, is not inclusive, the Sufis contributions to ethics is one of the areas ignored by Fakhry. The Sufis have projected a universalistic vision and version of Islam. The Persian, Turkish, Urdu and other Sufi poets have generated an ethos of liberalism and humanism. For instance, Shah Wali Allah of India opted for cultural and legal pluralism in the eighteenth century. Sayed Jamal Al-Din Afghani, Sir Sayyid Ahmad Khan, Muhammad Abdhu, Sayed Ameer Ali, Sir Muhammad Iqbal and many more tried to reconcile Islam with modern European science.

Another well-known scholar Hourani, he wrote a book on Islamic ethics titled *Reason and Tradition in Islamic Ethics* that mainly deals with the question of whether moral truth can be known independently of revelations. He does not consider his book be a complete treatment of Islamic ethics. However, Hourani maintained that it discusses only on the theological and philosophical ethics. Abdullah Omar Naseef in his article entitled *The "Role of Faith and Islamic Ethics in The Teaching of Natural and Applied Sciences"* argued that study of science is to arrive at common good but



the ethical code of common good of the scientists is a code of materialistic utility, he further emphasized the important of ethics in technology and science education.

Generally, it is observed that Islamic ethics have not received deserved attention from the Muslim thinkers due to the following reasons:

1. This was viewed that ethical issues are part of religion; in fact Muslim thinkers could not see the necessity of developing ethics as an independent discipline in the hierarchy of sciences as morality was considered private matter in the attitudinal tendency of the Muslim individual and deemed to be limited to the personal level.
2. Others theorized that morality is not an objective question and should be left for the '*Ulama*'. On the contrary some Muslim writers are of the opinion that ethics is related to philosophy and has no significant or epistemological relevance.
3. This is paramount to note that Muslim academic movements adopted diverse methods in identifying the Ummatic problem. Some upheld that the catastrophe of the Muslim society is due to the un-think ability as a result they emphasized reform in the level of thought, they further argued that the predicament as one of finding the accurate methodology and the fitting epistemological outlook. This trend has given lip service to the development of ethics in Islam.
4. Others have suggested that '*aqidistic* reform is necessary as reform should start with instilling the true '*aqidah*' in the Muslim mind, that we should sluice our society of innovation. This tendency recognizes the function of morality; it has however failed to bestow adequate concentration on the study of ethics.

Therefore, in sum up we denied that the eastern philosophies enveloped the realities of life. They spoke about how an individual is to live his life while revering to the Will of God and to prepare for the end of one's life. The philosophies were embedded with a great amount of religious undertones. In very many communities as per Asia, people have thought religion to be very important and some have thought it more important than any part of life. Many Eastern schools of thought were more

interested in explaining the natural world via universal patterns. In comparison western morality provides ineffective grounding for duties to others because it cannot show the individual how the performance of these duties is related to achieving a specific conception of good and worthwhile life. Therefore in this study as much as the researcher analyses decision making of journalists' in relation to western philosophies the researchers stress that because of the context of research it is only rational and appropriate to analyse the findings in relation to eastern philosophies.

Thus, according to the ethical philosophy of Islam, the knowledge of good and evil or in other words the standard of distinguishing good from evil is a part of the *sapiential sense* of man. This '*sapiential sense*' includes, besides many other concepts, moral concepts like justice, truthfulness, honesty, helping the weak, freedom in one's personal matters etc. It is quite possible though; that there is a difference in the application of these concepts in practical life situations, yet the concepts themselves have never been questioned and are, and have mostly remained, universally accepted. It is for this reason that ethical values like justice, honesty, trustworthiness and truthfulness etc., have never even been questioned philosophically, even if there is a considerable practical deviation from these values or a huge difference in the practical application of these values. The Muslim philosophers brought about a synthesis between intellectualism and moral values and they were never isolated from social purpose also (Saeed, (2006), 103).

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### CHAPTER -THREE

## A HISTORICAL SURVEY OF WESTERN ETHICS

We would like to present a brief survey of Western ethics in order to understand its various dimensions in human society from ancient to modern times.

### 1. SOPHISTS

A school of thought was emerged in Greece in the fifth century B.C. known as Sophists. They were professional teachers of philosophy. Their thought and tendencies were purely practical. They may be regarded as the pioneers in ethical science, since their predecessors in philosophy devoted attention to impersonal problems dealing with the constitution of the material universe rather than the question of human conduct. They came under the umbrella of ethical teachings only because virtue is understood in Greece sense not only to morality alone. For the Greeks it meant the capacity of a person successfully to perform his functions in the state.

The earliest well-known sophist is Protagoras. He was born at Abedar about 480 B.C. He wandered up and down in Greece and settled for some time at Athens. He was the author of the famous saying that "*Man is the Measure of all things*" of what is that it is; of what is not; what it is not. The whole of the teachings of Protagoras can be summed up by in this dictum. The *Protagorean* Philosophy thus amounts to a declaration that knowledge is impossible. If there is no objective truth, there cannot be any knowledge of it. (Taylor, (1995), 725)

Moreover, the sophists contributed much more in the context of ethical teachings. They were the founder of the Science of *Rhetoric*. They spread ethical teachings and ideas whatever extend they spreads. It is all due to their teachings that a road made possible to the teachings of Socrates. The later Sophists teachings were much more inclusive than the earlier one. Sophists recognized morality with the feelings of the individual. Whatever I think right is right for me. Whatever you think is right for you. The sophists were thus the first but not the last to preach a doctrine

that '*might is right*'. Philosophers of this school such as Thrasymachus and Callicles went a step further and said that there are no moral laws, no all-inclusive principles of right and wrong. Good or evil are a matter of mere tradition and habit. Man is not bound by moral codes, he is free to live as he desires and to get what he wants by any means possible and to frame his own code of life. (Reginald, (1945), 32)

The meaning of the word sophist has changed greatly over time. Initially a sophist was someone who gave *Sophia* to his disciples that is wisdom, made from knowledge. It was the highly complementary term applied to all Philosophers such as the seven wise men's of Greece. Protagoras is generally regarded as the first sophist; other leading sophists are Georgia Thrasymeachus, Produces, Hippias, Lycophron, Callide's, Antiphon and Craytylus. However, Socrates was perhaps the first philosopher to significantly change the sophists. But the dictum expresses an important truth namely that the good sought by practical philosophy is personal; it must ultimately be experienced by one or more human beings for otherwise it would have no meaning Protagoras intended to emphasis not only that each individual has right of free judgment as to what is good for him but also that different states or communities and perhaps moral codes which are not universally binding that each social group has arrived to establish the moral code that best suites it welfare. From this point of view the doctrine expresses the ethical principle of relativity which means that the laws of social morality are subject to variations not indeed are arbitrary but determine by the changes in social conditions and individual circumstances. (Reginald, (1945), pp.33-4)

## 2. SOCRATES (470-390 BC)

Socrates the father of philosophy was the primary figure in the history of ethics. Socrates was the son of poor parents. His father was a sculpture and mothers a mid-wife. The paramount interest of Socrates in philosophy was ethical. Socrates advocated that moral philosophy should enlighten the path of each man's life. Socrates shifts the central attention of philosophy away from knowledge of nature, and makes the discussion of ethical issues the central area of philosophizing. His

belief that moral knowledge is what we need in order to live well, effectively promotes ethics as a separate field. Although, the idea of *Eudaimonia* is a traditional belief, Socrates makes *Eudaimonia* both the starting point and the goal in his elenchus. Socrates maintains that happiness becomes the common starting point for Greek ethics.

Of course, in the history of Western philosophy, the image of Socrates is that of the ideal representative of rigorous rational inquiry, and he is thought to have laid down the basis for western rationalism. Indeed, he himself issues a manifesto of rationalism:

We must therefore examine whether we should act in this way or not, as not only now but all times I am the kind of man who listens only to the argument that on reflection seems best to me. (Jiyuan, (2007), 37)

Socrates was of the view that "*Knowledge is virtue*". He believed that right knowledge is the key to right conduct. The ethical theory of Socrates is practical. According to him good acts are more important than good principles. The ethical principles must be practicable. Moral principle that "treats everybody as an end in him-self" is very lofty in spite of it is of little worth because it is impracticable. Socrates wrote no treatise on the theory of ethics. He thought by personal discussion in which he strive no merely to teach truth directly, but to draw forth and examine the living convictions of those with whom he covered. He thought that the starting point of knowledge is '*virtue*'. Socrates was opposed to both extreme *Sceptics* and *Orthodox* in matter of moral. According to Sceptics there was no objective morality and that all actions were equally worth from one or others point of view. There was a popular saying among Greeks which reflects that attitude "You are being punished not because of the theft you have committed but because you have been caught". (Reginald, (1945), 35)

The teachings of Socrates are essentially ethical in character. Socrates abides any similarity to the Sophists. It was the Sophists who had introduced in to Greek philosophy a problem of man and of the duties of man. And of these problems Socrates also turns his special attention. According to Socrates mathematics, physics and astronomy were not valuable form of ethical teaching. Socrates teachings were founded in his theory of knowledge which is quite simple but extremely important. The sophists had founded knowledge upon perception with the result that all objective standards of truth had been destroyed. The theory of knowledge is the central-point of Socrates ethical teachings. Socrates thinks that if a man has no knowledge he is unable to justify the right and wrong. According to Socrates "*virtue is knowledge*" and "*virtue is one*". The virtues like temperance, prudence, foresight, benevolence, kindness etc. Socrates believed that all these virtues come out from one single virtue that is knowledge. Therefore knowledge itself according to him is wisdom and 'wisdom is the sole virtue'. (Reginald, (1945), 35-6)

Although, there are two sides of Socratic teachings in the first place there is a doctrine of knowledge that all knowledge is through conceptions. This is the scientific idea of philosophy of Socrates. Secondly Socrates says that "*the unexamined life is not worth living*" (Jiyuan, (2007), 37). Like the other prominent figures of comparable importance such as Buddha he did not teach his audience how they should live. His teaching was ethical teaching and based on the method of enquiry. When the sophists boosted that they knew what justice, pity, temperance and law. Socrates asked them to explain but their explanation is not fit according to ethical point of view. Socrates was of the opinion that the sophists explanation of ethical teaching his crude in its form.

### **3. DEMOCRITUS (about 460-370 BC)**

A more hedonistic turn in ethics begins with Democritus, who considers a perpetually joyous and cheerful disposition as the highest good and happiness of man. The word therefore means is virtue, which makes us independent of external goods so far as that is possible and which wisely discriminates between the pleasures to be sought after and those that are to be shunned.

#### **4. ARISTIPPUS (435-356 BC)**

Aristippus of Cyrene was well-known and highly regarded among philosophers in ancient times and he was the first Socrates' disciple who took money in exchange for lessons. He was the founder of the Cyrenaics School whose members were devoted to (sensualistic) hedonism. Thereby, the school of the Cyrenaics stands in striking contrast to the Cynics. According to Aristippus, there is one single end which is sought by all and that is the pleasure of each individual being. He reached this position from the conception of knowledge. He considered knowledge as the immediate feeling of the individual man.

Aristippus claims that knowledge is valuable only insofar as it is useful in practical matters and all actions should strive for the utmost pleasure since pleasure is the highest good. There are gradual qualitative differences of the goods. Unlike Aristotle the Hedonists believed that happiness understood as a long-term state is not the overall purpose in life but the bodily pleasure of the very moment, which is the goal of life. The past has gone by and the future is uncertain therefore only here and now is decisive since the immediate feelings are the only guide to what is really genuinely valuable. Aristippus holds that all pleasures are alike. According to him, the main thing for an individual is to get maximum sensuous or physical pleasure and not any other kind of pleasure. What is most desirable and ought to be desired by an individual is his own intense pleasure. Aristippus, therefore, thought that individual's actions must be judged good or bad, sought or avoided in accordance with the degree of pleasure, and since physical or sensual pleasure is most intense it must be preferred.

However, Aristippus maintained that practical wisdom is the precondition of happiness in being instrumentally useful for achieving pleasure. Aristippus and the Cyrenaics were seeking maximum amount of pleasure in each moment without being swamped by it. Aristippus known for his cheerful nature and praiseworthy character as well as his distinguished restraint, famously claimed that one should be the master in each moment: "I possess, but I am not possessed". Long rightly claims:



Aristippus Senior had served as the paradigm of a life that was both autonomous and effortlessly successful in turning circumstances into sources of bodily enjoyment (Long, (2007), 636).

Thus, Aristippus was a true master in making the best out of each situation; he also taught that one should be able to limit one's wishes if they are likely to cause severe problems for oneself, to preserve self-control (a general feature he shares with Socrates), to secure one's happiness, to seek inner freedom, and to be cheerful. According to him men should not indulge in reflections, as the reflections only give birth to vain regrets for the past or vain anticipation of pain or pleasure in the future. Obviously, the teachings of Aristippus a life solely devoted to bodily pleasure that is, his search of lust and his view concerning the unimportance of knowledge stand in striking contrast to Socrates' teachings as well as to Plato and Aristotle.

#### **5. ANTISTHENES (444-369 BC)**

Antisthenes of Athens was the founder of the Cynics school of thought, Antisthenes of Athens, taught that virtue in terms of practical wisdom is good and also sufficient for '*Eudaimonia*' that is happiness. Badness is an evil and everything else is indifferent. In accord with Socrates, Antisthenes claimed that virtue is teachable and he also accepted the doctrine of the unity of the virtues which is the general idea that if a person possesses one ethical virtue, then he or she thereby possesses all other ethical virtues as well. Antisthenes, condemned ease, wealth and enjoyment of life and he agreed with Socrates that knowledge is essential to virtue, but held that logic, physics, and all theoretical studies are only indirectly valuable as to well-being. The Cynics, in general, lived a beggar's life and were probably the first real cosmopolitans in human history a mark that the Stoics wholeheartedly adopted later. They were also against the common cultural and religious rites and practices, a main feature which they shared with the Sophists. They generally identified wisdom with practical virtue; they held that a merely theoretical knowledge is not a source of well-being. As a philosophy cynicism has been had a great influence upon plain man and is considered

to have been a major factor in the development of early Christian ethical philosophy. (Reginald, (1945), 37)

## 6. PLATO (428-348 BC)

Plato, the disciple of Socrates and the teacher of Aristotle is one of the exceptional philosophers produced by ancient Greece. Plato adopted the method of dialogues and lectures to propound his philosophy. He also took over the Socratic method of conducting philosophy. He declared that the '*Summum Bonum*' consists in the perfect '*imitation of God*' the *Absolute Good*, an imitation which cannot be fully realized in this life. Virtue enables men to order his conduct, as he properly should, according to the dictates of reason, and acting thus he becomes like unto God. But, Plato differed from Socrates, in that he did not consider virtue to consist in wisdom alone, but in *justice, temperance, and fortitude* as well, these constituting the proper harmony of man's activities. Plato was the first philosopher who produces a great or embracing system of philosophy which has its implication in all departments of thought and reality. Plato's thought was greatly influenced by the contemporary thinkers and predecessors like Cynics, Cyrenaica Parmenides, Pythagoras, and Socrates. Plato was greatly influenced by Pythagoras' teachings that wisdom is the contemplation of the spirit and the idea was the fundamental nature behind all material things and forms. He also put up the idea of transmigration of souls from Pythagoras. Plato maintains that knowledge could also be achieved through intellect. But probably the greatest influence on Plato was exercise teacher Socrates. He accepted three doctrines enumerated by Socrates viz. "knowledge is virtue, the theory of knowledge and the theory of reality". According to Barker, Plato borrowed basic ideas from Socrates but he unfolded these ideas on his own way and reached his own conclusion.

The ethical teaching of Plato deals partially with individual good partially with social good and partially with relation between two. *The Republic*, for example, takes the wider three fold view while the '*Phaedo*' treats chiefly of the nature of individual good. From these two works can be derived our consistent system of ethics not

formulated scientifically, but expressed with great literacy skill in the form of imaginary dialogues between Socrates and other persons.

*The Republic* is generally significant Plato's ethical works was to determine the nature and worth of justice and the means of realizing it in society as represented by the state. In the first book the sophists Thrasymachus put forth the theory that justice is 'the interest of the stronger' that for the rulers it consists in compelling obedience from selfish motives while for the subjects who have no political power it means prudent obedience fear of punishment. The purpose of the *Republic* which is the most important of Plato's ethical works was to determine the nature and works of justice and he means of realizing it in society as represented by the state. About republic Baker says:

It is an attempt at a complete philosophy of man-but man as a whole his actions cannot be understood apart from his thinking and therefore the Republic is also a Philosophy of man in thought and of the laws of his thinking. (Baker, (n.d), 151)

In the *Republic*, Plato expresses the belief that knowledge of absolute good can only be achieved through a long course of education by a few specially gifted minds. The idea the good was for Plato an object of mystical faith rather than a rational intuition and he does not claim to know very much about it. It has been interpreted in various ways by commentators. Plato further says that pleasure is not the soul good of human life. The good is an end in itself but pleasure is not in many cases a restoration of some kind of bodily and not an end in itself. At last, we can say that pleasure are not essentially good its worth depend on its accompaniments. (Reginald, (1945), 42-5)

## 7. ARISTOTLE (384-322 BC)

The philosophers like Socrates and Plato had been to the fore in this mighty work, and contributed much valuable material to the upholding of ethics; nevertheless, Plato's illustrious disciple, Aristotle, must be considered the real founder of systematic ethics. He proposed the most prominent and sophisticated version of virtue ethics in antiquity



and his teachings have become authoritative for many scholars and still remain alive in the vital contributions of neo-Aristotelians in contemporary philosophy. According to Aristotle, moral life is the control of 'appetites' and 'passion' by reason this is a continuing process. This habitual control of appetites and passion by reason is known as virtue. Virtues create disposition and character in man. This character is an inward organization of a settled habit of will which retains to good moral life.

Hence, neither appetite has to be satisfied as hedonism holds. But appetites have to be regulated by reason. This regulation of appetites by reason has to be carried out by motivation and act. In other words motivation means an insight into the reasonable desires. It means neither the access nor the denial of appetites has to be allowed. This is known as the principle of 'golden mean'. Happiness, according to him, is the end of moral life and happiness must be achieved through the performance of virtuous activities. (Costelloe, (1897), 153-7)

Aristotle's ethical philosophy is contained in his *Nicomachean Ethics*, a treatise dedicated to his son. According to Aristotle happiness (*Eudaimonia*) is the highest good that is the final, perfect, and self-contained goal to which all people strive at. In particular, happiness is the goal of life, that is, a life that is devoted to "doing" philosophy. (Aristotle, (1962), 6-9)

Like his teacher Aristotle was a teleologist. But unlike Plato, who began with *ideas* as the basis of his observation, Aristotle chose rather to take the facts of experience as his starting-point; these he analyzed accurately, and sought to trace to their highest and ultimate causes. He set out from the point that all men tend to happiness as the ultimate object of all endeavours, as the '*highest good*', which is sought for its own sake, and to which all other goods merely serve as means. Aristotle described virtues as good habits and a means between two extremes. He advocated the ancient Greek ideal of the 'golden mean', of not indulging too much or too little in any activity but rather leading a life of moderation. This activity, however, has to be exercised in a perfect and enduring life. The highest pleasure is naturally bound up

with this activity, yet, “to constitute perfect happiness, external goods must also supply their share.” (Wilfred, (1980), 72)

Aristotle defines and differentiates the concepts of pain and pleasure in their own understanding. According to him while, there are indeed pleasurable sensations, other things can be pleasurable also. A warm bath may be pleasurable, but so can conversations, or a game of tennis. Because they were especially impressed with the pain /pleasure distinction, the early hedonists tended to overlook the fact that other things besides sensations can be pleasurable, and when they spoke of pleasure, they thus focused upon pleasurable sensations. As Aristotle remarks:

Since neither the best nature nor the best disposition either is or is thought to be the same for all, neither do all pursue the same pleasure, though all do pursue pleasure ...It is the bodily pleasures, however that have taken over the title to the name pleasure, because these are the ones we most often encounter, and because everyone shares in them; so because they are the only ones they recognize, people think they are the only ones there are. (*NE*, 13)

Aristotle further, maintained that morality is an activity and only voluntary action are praised or blamed rewarded or punished and he was of the view that involuntary actions do not come under the principles of morality .For example ,if a man falls on a child as a result of being pushed from behind then his action is said to be involuntary and for his fall he is not morally responsible .Hence as action is said to be non-voluntary when it is a forced action from an external agency or performed under ignorance . On the contrary an action is voluntary when it originates from within again himself.

Aristotle philosophy places more emphasis on the importance of the natural or observable world than Plato does. In contrast to Plato, for example Aristotle argued that our ideas are derived from sense experience. Aristotle was also a self-realization theorist because he held that person should actualize their potentialities, becoming,

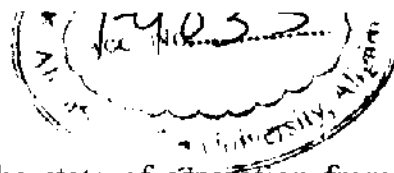
according to their nature what they are capable of being. His ethics focus on an analysis of the goods appropriate to human beings according to what he called their functions and the means of achieving these goods. (Susan. N.T., (1999), 13)

This happiness, however, cannot consist in external goods, but only in the activity proper to human nature not indeed in such a lower activity of the vegetative and sensitive life as man possesses in common with plants and brutes, but in the highest and most perfect activity of his reason, which springs in turn from virtue. (Ross, (1931))

### 8. EPICURUS (341-270 BC)

Epicurus was a champion of ethical utilitarian theory based on mental pleasure. The Epicurean school of thought was founded by him at Ethan and is regarded as a modification of the Cryonic school of thought. Epicurus was considered the best Epicurean thinkers and advocate of this school of thought seeking the long-term pleasure. His followers, the Epicureans thought that the goal of all human activity is '*pleasure*' and '*happiness*' is the supreme good of all. But the focus should be on ultimate pleasure instead of immediate pleasure. An excellent meal is a pleasure to eat but its excessive consumption will bring discomfort. A temporary enjoyment cannot be called happiness because its ultimate result may not be good. Epicurus considered mental pleasure as the real one in contrast with physical pleasure. The intellectual field is the one where man should search for happiness. Epicureans were of the opinion that virtue has no value on its own account, their value brings out from the pleasures. Epicureans were also against divine conception of morality. Morality therefore is an activity which yields pleasures. (Reginald, (1945), 87-8)

In contradistinction to the Stoic school, that which was advocated ascetism, the Epicurean school advocated pleasure as the supreme good. Epicurus considered pleasure to be directly in accordance with virtue. By pleasure he did not mean physical pleasure, but rather having no pain in one's body and giving calm and repose to one's soul, it is mental or inner happiness. Epicurus called this peaceful state of



mind *ataraxia*, or the state of separation from pain, and regarded it as the supreme state of being. Epicurus shares the view with the Cyrenaics that all living beings strive for pleasure and try to avoid pain. But, unlike the Cyrenaics School, he argues that happiness consists of not only the very moment of bodily pleasure but lasts a whole life and also contains mental pleasure, which is according to him preferable to bodily pleasure. In his Letter to Menoceus, Epicurus comments on flawed views of his ethical position and claims that:

For what produces the pleasant life is not continuous drinking and parties or pederasty or womanizing or the enjoyment of fish and the other dishes of an expensive table, but sober reasoning ...

(Sedley, (2011), 114)

### 9. STOICS (336-264 BC)

Stoicism has been the most influential ethical doctrine of the ancient western world before Christianity. Zeno was the founder of the Stoicism and is supposed to have lectured in the third century B.C. from a porch, and stoicism gets its name from this fact, since '*stoa*' is the Greek word for '*porch*'. The basic tenets of stoicism for achieving personnel salvation is just like that of the Cynics and can be summed up in one-sentence. Learn to be indifferent to external influences! It is a philosophy of indifference. By practicing indifference one becomes independent of the world. According to the stoics, man is a part of the universe and therefore incorporated in the body it suffers a fall from divine perfection and becomes predisposed to evil. Thus, the goal of man is freedom from matter and a return to God who is perfect goodness. (Kulkarni & Nulkar, (2011), 1906-20)

The attitude of the Stoics and Epicureans towards knowledge was only a means of well-being, mostly an end in itself. However, the similarities between Cynism and stoicism ethics are apparent; the Stoics modified and softened the harsh outlines of Cynicism. Thus, on the other hand the Stoic and Epicurean system of philosophy are distinctly ethical, whereas those of Plato and Aristotle have a much wider scope. The

stoics hold that man is not free but instead is chained to his destinies in accordance with the divine-domain. But this view is inconsistent with their view that, a man can alter his character and can change his frame of mind in such a manner that he will become to things that he formerly prized. If man is free and has power to alter his character and to-change his set of mind, then the notion that all events are pre-determined by some master plan must be false. (Reginald, (1945), 93-4)

#### **10. CICERO (106-43 BC)**

CICERO, although does not establish a philosophical system of his own; but those particular views from the various systems of Grecian philosophy which appeared best to him. He maintained: "Moral goodness, which is the general object of all virtue, consists in what is becoming too man as a rational being as distinct from the brute. Actions are often good or bad, just or unjust, not because of human institutions or customs, but of their own intrinsic nature."(Catholic Encyclopaedia, (Vol.5), 237)

#### **11. PLOTINUS (204/5 – 270)**

Plotinus, the founder of "Neo-Platonism" is generally regarded as one of the most prominent philosopher in early times after Plato and Aristotle. However, Neo-Platonism' has been emerged in 19<sup>th</sup> century. The culmination of this system of philosophy is Hellenistic-Roman period. Plotinus advocated "emanation theory," according to which everything flows out of God. Specifically, he affirms that nous (reason), which is the closest reality to the perfection of God, and then the soul, and finally imperfect matter emanated.

Plotinus believed that the highest attainment of the individual soul is "likeness to God as far as is possible" and according to him human being becomes completely united with God in "ecstasy," which he regarded as the highest state of mind. However, Plotinus was unable to develop a rigorous ethical system that would report for the responsibilities and moral code of an individual living a life amidst the fluctuating realm of the senses. According to Plotinus, the soul that has descended too far into matter needs to "merely think to essential". At last we can say that Plotinus

develops a radical stance to define the basic connotation of morality and ethics as well as the problem of human suffering. However, the last words of Plotinus recorded by Porphyry he said that “Strive to bring back the god in yourselves to the God in the all”. Hellenistic philosophy culminated with Plotinus and Neo-Platonism had a great impact on Christian philosophy, which was to emerge next. (Kulkarni, & Nulkar, (2011), 1681-2)

## **12. SALIENT FEATURES OF CHRISTIAN ETHICS**

In the history of ethics a new era is set in motion with the dawn of Christianity. Ancient pagans never had a clear and definite concept of the relation between God and the world, of the unity of the human race, of the destiny of man, of the nature and meaning of the moral law. Christianity first shed full light on these and similar questions. However, the Bible is the Holy Book of Christianity and it contains many guidelines on how the people have to live their lives in a proper way. This book also presents a Code of Conduct for Christian life and, therefore, it does entail ethics. In fact the Bible includes moral teachings and descriptions of the moral lives of those who believe in God and His Messenger Jesus Christ (S). In fact in Christian teachings, Jesus cannot be less than the supreme preacher and exemplar of the moral life, but for most Christians that, by itself, does not do full justice to the significance of his life and work. However, these are main themes to Jesus’ teachings:

- (a) God’s rule is more important than anything else in life.
- (b) God cares for all.
- (c) God’s true children are those who love as He loves

In fact, there is a close relationship between Christian ethics and philosophical ethics. Philosophical ethics is based on human reason and human experience, whereas Christian ethics accepts the role of faith and revelation also. Christianity however, restored it to its pristine integrity. Thus, too, ethics received the richest and most fruitful stimulus. According to Catherin:

Proper ethical methods were now unfolded, and philosophy was in a position to follow-up and develop these methods by means supplied from its own store-house. (Cathrein, En. (Vol.5), 232)

Thomas Aquinas, the famous Medieval Christian thinker, illustrates ethical philosophy in his teachings and practices. He tries to synthesize Christian Morality with Greek philosophical teachings and practices. He did this by describing the “distinctive function” in human beings, which Aristotle spoke of, as the purpose from God that human beings holdup. In the thomistic sense, a correct understanding of human nature guide to the identification of the natural purposes proper to human beings, and to fulfill these purposes is to follow ‘natural law’. Norman paraphrases Aquinas saying:

Since this natural law reflects our participation in the eternal law by which the universe is governed, it is exhibited also in the divine law laid down for us by the divine creator, and the moral precepts of natural law will therefore coincide with the moral rules revealed by the Christian religion. (Norman, (1995), 587)

However, this course of philosophy was soon adopted in the early ages of the Church by the Fathers and ecclesiastical writers, as Justin de Martyr, Irenaeus, Tertullian, Clement of Alexandra, Origen, but especially the illustrious doctors of the church, Ambrose, Jerome and Augustine, who, in the exposition and defense of Christian faith, made use of the principles laid down by the pagan philosophers. True, “the Fathers had no occasion to treat moral questions from a purely philosophical standpoint, and independently of Christian revelation; but in the explanation of Catholic doctrine their discussions actually led to philosophical investigations”. The difference between Christian ethics and philosophical ethics and other religious ethics is that all Christian ethics recognize the scriptures, tradition and church teachings as the revelatory sources of morality and ethics. (Eliade, (1987), 341)



### 13. ST THOMAS AQUINAS (1224 - 1274)

Thomas Aquinas was one of outstanding medieval philosopher and theologian of his time. Like Aristotle, Aquinas believed that peoples have a desirable end goal or purpose and that developing excellences of character (virtues) leads to human happiness and good moral reasoning. According to him, good is that which is done with good intention and with the knowledge that the results would be good. He said that God has created all things including man for good purpose. To achieve goodness is the highest good, and the greatest good for man is to realize God's purpose in the creation of man. The great achievement of Aquinas was that he brought together into a formidable synthesis the insights of classical philosophy and Christian theology. He extended Aristotle's conception of the end goal of perfect happiness and grounded the requirements of happiness in the knowledge and love of God and Christian virtues. More specifically, Thomas Aquinas "Christianized" the Philosophy of Aristotle. For Aquinas, evil is the negation of good. Where there is no good, there is evil. For him, evil is the absence of good. (Broadie, (1995), 43)

### 14. THOMAS HOBBS (1588-1679)

Thomas Hobbes is a well known figure in the history of modern ethics. He started his ethics particularly selfish having no altruistic feeling. His view is popularly known as universal egoism. He supposes that the human race originally existed in a rude condition "*status naturae*" in which every man was free to act as he pleased, and possessed a right to all things, whence arose a war of all against all. Lest destruction should be the result, it was decided to abandon this condition of nature and to found a state in which, by agreement, all were to be subject to one common will (one ruler). This authority ordains, by the law of the State, what is to be considered by all as good and as evil, and only then does there arise a distinction between good and evil of universal binding force on all. Hobbes maintained that man is selfish by nature. He seeks his own greatest happiness and from this selfishness all his acts proceed. He says:



I conceive that when a man deliberates whether he should do a thing or he should not do it, he does nothing else but consider whether it be better by for himself to do it or not to do it.  
(Frederick, (1930), 206)

Hobbes is of the view that original rise of human action is selfishness but direct selfishness should not be sought because it defeats its own purpose. Hobbes's account of 'good' is equally devoid of religious or metaphysical premises. He defined 'good' as any object of desire and insisted that the term must be used in relation to a person nothing is simply good of itself independently of the persons who desire it. Hobbes said:

No men giveth, but with intention of good to himself, because gift is voluntary; and of all the voluntary acts, the object to every man is his own Good". (Smith, (1909), 116)

Thomas Hobbes traces the origin of society, family, state and all social institutions to egoism. This unpromising picture of self-interested individuals who have no notion of good apart from their own desires serves as the foundation of Hobbes account of justice and morality in his master piece, "*Leviathan*". Hobbes holds that since the dawn of human civilization, man has been exclusively selfish. According to Hobbes society has egoistic bases. All higher feeling and springs of actions are merely different modes of self-love. Even disinterested affection and sentiments are the manifestations of selfishness. Starting with this statement that Humans are self-interested and world does not provide for all needs, Hobbes argued that in the state of nature, without civil society, there will be competition between men for wealth, security and glory. The ensuing struggle is Hobbes' famous "war of all against all" in which there can be no industry, commerce or civilization, and the life of the man is solitary, poor, nasty, and brutish and short". The struggle takes place because each individual rationally peruses his or her own interest but the outcome is no one's interest. Hobbes holds that since the dawn of human civilization man has been exclusively selfish. Every man tries to achieve maximum amount of pleasure for his

own. Everybody is justified in what he does. But the state of fair could not be continued for long. (Hobbes, (1909), 116-7)

Hobbes holds that society has an egoistic basis. Benevolence, he regards as the inclination to do good for others in the hope of obtains greater good for him. Strictly speaking however, that social good as conceived by Hobbes is only one form of the useful it is a means not an end in itself for each individual. Hobbes explained Benevolence (*piety*) is the imagination of similar pain of our own which arise in the mind on witnessing the suffering of others. According to him, '*Charity*' is the pleasurable consciousness of one's superiority which he experiences in relieving the wants of others. And he maintained that '*Friendship*' is the consciousness of one's own benefit received from give support to another person.

Thomas Hobbes is of the view that '*Gratitude*' is a lively sense of future benefits already received. Reverence and religions feelings are interpreted by Hobbes as a means of obtain one's own greatest pleasure by way of help and favour from supernatural powers. At last we can say that Hobbes ethical philosophy is of great importance in the history of ethics. He insists on the personnel nature of goods just as the Protagoras did. He holds the view that there is no good of society apart from the good of its members. The ideas of Hobbes have so much valuable for modern philosophy both by reaction and development, that it may be worthwhile to show that his principle doctrines do not form a consistent system.

### 15. BARUCH SPINOZA (1632-1677)

Spinoza is deemed to be one of the towering figures in the history of ethics .He was a rigid determinist as he says all things come to pass according to the eternal order and fixed laws of nature. He made significant contributions in virtually every area of philosophy, and his writings reveal the influence of such divergent sources as Stoicism, Jewish Rationalism, Machiavelli, Hobbes, Descartes, and a variety of heterodox religious thinkers of his times. For this reason he is difficult to sort out,

though he is usually counted, along with Descartes and Leibnitz, as one of the three major Rationalists.

Even though, Spinoza was a pantheist philosopher, he considers the instinct to self-preservation as the foundation of virtue. Spinoza considered good and evil to be relative. In fact, there is neither good nor evil in the universe nor is it necessary. Our knowledge about things is incomplete. According to him good life consists in the recognition of the truth that all events are determined and man will be happy when he comes to understand that there are limits to human powers and that everything which happens must happen necessarily. Given Spinoza's devaluation of sense perception as a means of acquiring knowledge, his description of a purely intellectual form of cognition, and his idealization of geometry as a model for philosophy, this categorization is fair, anxiety and unhappiness. These arise only when a man becomes slave to his emotions. (Reginald, (1945), 145-6)

Spinoza's masterpiece is the "*Ethics*" which is considered to be his great work by many philosophers but he did not effectively resolve the conflict that exists between determinism and freedom. He believed that events in nature are determined which means change his attitude and frame of mind toward life and be free from anxieties when he is powerless. In spite of this, we want that everything should be according to the demand of our reason, and when it happens otherwise it looks to be bad. What appears to our intellect to be evil is not so according to nature's law, it is evil according to the laws that relate to us. Similarly, everything that helps man to achieve the goal of his struggle is good and that tending to block this struggle is bad. According to him, an act can be good and bad at the same time and be devoid of the both as well. For example, a happy man enjoys music but a grieved and sorrowful man does not like it. For the dead it is neither good nor bad. To Spinoza good and evil, piety and guilt are prejudices and cannot be recognized as fundamental truths. (Broad), (1962), 15-16)

## 16. SHAFTESBURY (1671-1713)

The philosophy of Shaftesbury can be summarized under three main headings. First he was very much influenced by the rationalist intuitionists. He tried to define good just as Plato defined. Secondly he distinguished between source of right and wrong knowledge. Thirdly he tried to prove private and social morality is inseparable from happiness in the present life.

Shaftesbury believed that Hobbes had erred by presenting a one sided picture of human nature. According to him the Psychological egoism was regarded as false and immoral as Hobbes present. He also strongly criticized Hobbes' philosophy of universal egoism in his book *'Inquiry Concerning Virtue and Merit'*. Shaftesbury get hold that Hobbes was wrong in unduly emphasizing the place of self interest in man's life. According to him, "to have the Natural, kindly or Generous Affections, strong and powerful towards the Goods of the public, is to have the chiefs Means and power of self-enjoyment. And, that to want them is certain misery and ill. That to have the Private or self-affection too strong, or beyond their degree of subordinacy to the kindly and natural is also miserable". (Shaftesbury, 1897, 33) Man has also natural feelings directed to others: *Benevolence, Generously, Sympathy, Gratitude* and so on. These feelings give us 'affection for virtue'. The virtuous man possesses public and private affections in due degree and has own happiness results from this.

The Shaftesbury borrowed the concept of virtues from the Greek ethical thought. According to him pleasures of virtue are superior to the pleasure of vice. He also maintained that social and moral affections are direct source of pleasure as part from considerations of self-interest but he fails to recognize that the immediate gratification of social feelings even of sympathy may be purely egoistic, if not accompanied by the consciousness that the good of another is my good.

## 17. SAMUEL CLARKE (1675-1729)

Samuel Clarke played a major role in the history of Intuitionist philosophy. He accepted the mores axiom of '*Benevolence*' in slightly different words. He was

accountable for the principle of equality which in ancient ethics was formulated with a new precession. "Whatever I judge reasonable or unreasonable for another to do for me, that by the same judgment I declare reasonable or unreasonable that I in the like case should do for him." Samuel Clarke believed in the universal love or Benevolence as the basis of the promotion of welfare and happiness of all. He claims that the law of morality expresses the eternal "*fitness*" or "*unfitness*" of actions. He maintained that the fitness and unfitness of an action depend upon person happiness and well beings. It should be fit if all are happy and enjoying good life. Samuel Clarke also suggested principles of rules righteous. According to him an action should be determined by the principles of righteousness. In this connection he says that in general we endeavour by a universal benevolence to promote a welfare and happiness for all being as long as he is able. Accordingly he argues:

The most useful action imaginable, loses all Appearance of *Benevolence*, as soon as we discern it only flowed from self-love, or interest ....a Disposition to do good to others arising only from views of interest is not called Benevolence.(Clarke, (1897), 231)

### 18. JOSEPH BUTLER (1692-1752)

Joseph Butler was also a great supporter of modern ethical system. He was most famous as the most practical philosopher of eighteen century. He strengthened the case for a harmony between morality and enlightened self-interest by claiming that happiness occurs as a by product of the satisfaction of desire for things other than happiness itself. Butler reacted sharply against the psychological egoism of Hobbes that all human actions are motivated by a concern for his own interest. Butler did not doubt the reasonableness of pursuing one's own happiness as an ultimate aim. He went so far as to say that when we sit down in a cool hour. We can neither justify to ourselves this or any other pursuit, till we are convinced that it will be for our happiness or at least not contrary to it. He point out certain absurdities in Hobbes account of Benevolence. Hobbes notion of '*Benevolence*' the existence of such a tendency which is found in each man's cannot be accounted for.

Butler thus, clearly proves that '*Benevolence*' is not mere existence of power or egoism in disguise. In opposing the Hobbes' theory, Butler recognizes that by direct observation also the existence of *Benevolence* can be proved. Butler also raised objection against Hobbes' view regarding the concept of *Piety*. Hobbes regarded *Piety* as the imagination of future calamity to our-selves proceeding from the sense of other man's calamity. In a foot note Butler takes an example of Hobbes definition regarding *Piety* as fear felt for oneself at the sight of others distress. (Reginald. (1945), 163-4)

Hobbes therefore, maintained that compassionate man would fear for his own safety and that's why the more fears, the more compassionate he would be. But this, according to Butler is certainly contrary to facts of experience. In practical life, it is not seen that one who fears much for his own safety is very much sympathetic. Hence, it is not possible that sympathy can be what Hobbes says it is. Butler himself holds that when we see a man in distress over state of mind may be a mixture of three states are as: one is genuine sympathy that is a direct impulse to relieve his pain. Second is thankful at the contrast between our good futures on his ill luck. And the last one feeling of anxiety about our own future described by Hobbes. However, Hobbes' observation is not correct because he says that it is the kind of mistake which no one but a Philosopher would make. According to Butler *piety* involves in three elements. The first is real sorrow and concern for the misery of our fellow creatures. Second is satisfaction from consciousness of our freedom from that misery and, the last one is reflection of our own liability to the same or other calamities. Though in a particular case all three may or may not present are present in varying degree yet it is only the first by which pity is generally meant. Thus, it is to be clear that Butler rejected Hobbes accounts of egoism on many places. (Broad, (1962), 63-4)

### 19. FRANCIS HUTCHESON (1694-1746)

Francis Hutcheson a contemporary of David Humes also played a quite imperative role in the history of ethical philosophy. He was the main representative of the 'moral sense' doctrine in ethics, which he inherited from Shaftesbury. The main thrust of his philosophy was to emphasize feeling rather than reason or intuition as the source of



what we think of as moral knowledge, though is it unclear whether this feeling detects special moral qualities in actions or situations, as we feel the warmth of fire, or whether we simply have feelings of approval or disapproval towards their non-moral properties. He develops Shaftesbury theory of moral sense, in his most important work "*System of Moral Philosophy*". Hutcheson was also very much impressed by Butler's doctrines of Conscience. He was well in favour of universal happiness. He held that in every man there was a generous instinct which induced him to do well to others. In this connection he says that "when we admire the virtue of another we are pleased in the contemplation because the object is excellent, and the object is not judged to be therefore excellent because it gives us pleasure". (Lacey, (1995), 384)

Hutcheson's himself observed that '*Love or Benevolence*' is the foundation of all apprehended Excellence in social virtue. Like Butler notion of conscience he was well in favours of good things for others, according to him the ultimate's criterion of the goodness of an action is depend upon a principle that was as the basis for the utilitarian reforms that action is best which produce the greatest happiness for the greatest number.

## 20. DAVID HUME (1711-1776)

David Hume's was one of the foremost thinkers and philosophers in the history of philosophy. He was the champion of many theories and the best among is to be found in his "*Enquiry Concerning the Principles of Morals*". This is a discourse especially devoted to ethics. His views about ethics can best be summarized into the following points: (a) Reason alone cannot be motivated to the will but rather is the "slave of the passion". (b) Moral distinction is not derived from the reason. (c) Moral distinction is derived from the moral sentiments. (d) Some virtues and vices are natural and some are artificial like justice. (Broad, (1963), 84-5)

Hume therefore, claimed that moral distinction is not distorted from reason but rather from sentiments. According to him all over action cannot produce equal amount of value which we can judge through reason. On Hume's points of views the



judgments and proposal of traditional morality arise not from reason but from moral sense. As a straight forward matter of fact that virtue is always belong to feelings of pleasure and vice by a feeling of pain. Thus, we praise an instance of virtues actions precisely, because it arouses in us a pleasant feeling and we avoid committing a vicious action because we anticipate that doing so would produce pain .Our feelings provide a natural guide for moral conduct. Hume's approach to ethics might be called naturalistic, experimental or investigational. He used the same method to understanding and analyzing human morality. Hume's ethics contains a widespread and diverse set of virtues. He was fully aware that morality is capable of influencing actions and he maintain that morality is determined by sentiments and virtue are accompanied to our feelings in this connection he says that "To have the sense of virtue is nothing but to feel a satisfaction of particular kind from the contemplation of a character". (Reginald, (1945), 180) Hume classified virtue in to two kind's '*Natural and Artificial virtues*'. The natural virtues are those that are useful or agreeable to those peoples also who are not living in a large society. The natural virtues are *Generosity, Clemency, Moderation, Temperance, Prudence and Equality*. Whereas artificial virtues are those traits that emerge as useful or agreeable in an social groups that go beyond families or small communities and in which social cooperation is needed among people with few or no personalities. The artificial virtues produce immediate pleasure. The artificial virtues like, *Justice* arises in society because they benefit all its members. David Hums gives much importance to feelings over reason according to whom the role of reason is limited in ethics reason makes indifferences but unable to set neither ends nor motives in our action our ends depend upon our feelings and desire. Hume regarded the sympathetic feeling for the happiness and misery of others as the most general principle of human nature .He clearly recognized, like Butler the existence of disinterested elements in human nature. According to him "the chief spring or actuating principle of the mind is pleasure and pain". (Reginald, (1945), 185)

Hume therefore, further argues that his position has strengthened the concepts of reason and feelings to great extent. Just as a murders would not be wrong unless

there were observers so constituted that this kind of relation between men calls forth an emotion of disapproval. David Hume argued that moral assessments involve our emotions, and not our reason. We can amass all the reasons we want, but that alone will not constitute a moral assessment. We need a distinctly emotional reaction in order to make amoral pronouncement.” (Hume, (1888), 448) Reason might be of service in giving us the relevant data but, in Hume’s words, “reason is, and ought to be, the slave of the passions.” (Ibid. 501)

We speak not strictly when we talk of the combat of passion and reason. Reason is only ought to be slave of the passions and can never pretend to any other office than to serve and obey them. Hume identifies sympathy as a fundamental tendency of human nature, and general conceptions according to Hume’s vague ideas arising from frequent particular experiences, so general indefinite sympathy arises from frequently sympathizing with particular persons. He further says that a virtuous quality is one giving pleasure by the mere survey and this pleasure is made possible by sympathy with the person. Sympathy becoming generalized by thought yields public utility as the first universal standard of morality. (Hume, (603))

Accordingly, David Hume may be regarded as the founder of that form of Utilitarianism which bases its argument on psychological hedonism. Hume generally, assumes that pleasure and pain affecting the self or practically the only motives of voluntary actions. As, Butler pointed out this is not true. The growth of modern ethical theory was thus influenced by Hume’s in two ways. The negative reaction against his doctrine leads to Kantian Purism and the positive development of his theory of utility leads to Utilitarianism.

## **21. IMMANUEL KANT (1724-1804)**

Immanuel Kant introduced a complete revolution in ethics. From the pull down of pure theoretical reason, he turned for rescue to practical reason, in which he found an absolute, universal, and categorical moral law. This law is not to be conceived as an endorsement of external authority, for this would be heteronomy, which is foreign to

true morality; it is rather the law of our own reason, which is, therefore, autonomous, that is, it must be observed for its own sake, without regard to any pleasure or utility arising there from. Only that will is morally good which obeys the moral law under the influence of such a subjective principle or motive as can be willed by the individual to become the universal law for all men.

## **22. JEREMY BENTHAM (1748–1832)**

Jeremy Bentham is a very remarkable thinker and he is considered the father of modern Utilitarianism. He went up to the University of Oxford at the age of twelve and graduated at the age of fifteen. He then studied law and was called to the bar at the age of nineteen. He never actually practiced law, since he very soon became involved with the reform of the English legal system, which he found to be cumbersome and obscure in its theory and procedures as well as inhuman and unjust in its effects. His whole life, in fact, was devoted to campaigning for a more intelligible, just and humane legal system. In the course of his life he wrote many thousands of pages.

## **23. JOHN STUART MILL (1806–1873)**

The man who gave the doctrine greater philosophical sophistication was John Stuart Mill (Mill was the son of one of Bentham's close associates, James Mill (1773–1836). Among his many writings is an essay entitled '*Utilitarianism*'. It is this short work which made utilitarianism the recognized name of a philosophical theory and at the same time provided its most widely discussed version. Here Mill expressly commends a divorce between the common and the philosophical uses of 'utility'.

A passing remark is all that needs be given to the ignorant blunder of supposing that those who stand up for utility as the test of right and wrong, use the term in that restricted and merely colloquial sense in which utility is opposed to pleasure. (Mill. (1998), 54)

This is, he says, a 'perverted' use of the term 'utility', and one which has unfairly discredited the 'theory of utility', which he restates in the following way.

the creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle . . . that actions are right in proportions they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness are intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure. (Mill, (1998), 55)

Mill intended his work to rescue the word 'utility' from corruption, but despite his efforts, the words utility and utilitarian in common speech still mean something opposed to pleasure and only indirectly connected with happiness.

#### **24. FICHTE (1762-1814)**

The idealistic movement initiated by Johann Gottlieb Fichte appears at first, so far as ethics is concerned, as an attempt to overcome the Kantian opposition between theoretical and practical Reason, or to reconcile the freedom of Mind with the necessity of Nature. He places man's supreme good and destiny in absolute spontaneity and liberty; Schleiermacher, in co-operating with the progressive civilization of mankind seems to have agreed with him. A similar view recurs substantially in the writings of Wilhelm Wundt and to a certain extent in those of the pessimist, Edward von Hartmann, though the latter regards culture and progress merely as means to the ultimate end, which according to him consists in delivering the Absolute from the torment of existence. Perhaps the most remarkable characteristics of Fichte's ethics are the doctrine that moral action is the solution of all theoretical difficulties. (Reginald, (1945), 212)

#### **25. HERBERT SPENCER (1820-1903)**

Herbert Spencer was also an important figure in the history of ethical thought and philosophy. He wanted to affect a compromise between social Utilitarianism

(Altruism) and private Utilitarianism (Egoism) in accordance with the theory of evolution. In his opinion, the conduct is good which serves to augment life and pleasure without any admixture of displeasure. In consequence, however, of man's lack of adaptation to the conditions of life, such absolute goodness of conduct is not as yet possible, and hence various compromises must be made between Altruism and Egoism. With progress of evolution, however, this adaptability to existing conditions will become more and more perfect, and consequently the benefits accruing to the individual from his own conduct will be most useful to society at large. In particular, sympathy will enable us to take pleasure in altruistic actions.

The great majority of non-Christian moral philosophers have followed the path compressed by Spencer. Starting with the assumption that man, by a series of transformations, was gradually evolved from the brute, and therefore differs from it in degree only, they seek the first traces and beginnings of moral ideas in the brute itself. As the evolutionist, so to the socialists favor the theory of evolution from their ethical viewpoint; yet the latter do not base their observations on scientific principles, but on social and economic considerations. According to Karl Marx, F. Engels, and other exponents of the so-called "materialistic interpretation of history," all moral, religious, juridical and philosophical concepts are but the reflex of the economical conditions of society in the minds of men. Now these social relations are subject to constant change: hence the ideas of morality, religion, etc., are also continually changing. Every age, every people, and even each class in a given people forms its moral and religious ideas in accordance with its own peculiar economical situation. Hence, no universal code of morality exists binding on all men at all times; the morality of the present day is not of Divine origin, but the product of history, and will soon have to make room for another system of morality. Allied to this materialistic historical interpretation though derived from other sources, is the system of relativism, which recognizes no absolute truth and unchangeable truths in regard to ethics or anything else.



**26. FRIEDRICH WILHELM NIETZSCHE (1844-1900)**

He subsequently emerged as one of the most controversial, unconventional, and important figures in the history of modern philosophy. He adopts an attitude of moral relativism. To him, that only is good which leads to enhancement of will to power, and because in different times and climes it is possible to achieve this results with the help of different times and climes it is possible to achieve this result with the different moral devices, he did not see any point in prescribing a universal code of morals. He insisted on the inversion of values because he saw in the prevailing Christian values nothing but nihilism and decadence. Morality, he says, has been only a weapon in the hands of those who had the will to gain power, hence various systems to suit the various ends. He who is strong and powerful is the right side, and who is weak is destined to be reckoned.

Nietzsche's influence upon European philosophy in the twentieth century has been profound; and he has belatedly come to receive considerable attention in the English-speaking world as well, as the shadow cast by the travesty of his appropriation by the Nazis and Fascists has receded, along with the influence of philosophical fashions inhospitable to his kind of thinking and writing. Nietzsche's philosophical enterprise grew out of his background as a philologist schooled in the study of classical languages and literatures, his deep concern with issues relating to the quality of life in the culture and society of his time, his conviction that the interpretative and evaluative underpinnings of western civilization are fundamentally flawed, and his determination to come to grips with the profound crisis he believed to be impending as this comes to be recognized.

He wanted both to comprehend this situation and to help, provide humanity with a new lease of life, beyond what he called 'the death of God' and 'the advent of nihilism' following in its wake. He deemed traditional forms of religious and philosophical thought to be inadequate to the task and indeed to be part of the problem; and so he attempted to develop a radical alternative to them that might point the way to a solution. (Schacht (1995), 619)

To conclude we can say that the above given analysis of moral and ethical philosophy from the earliest of times until now illustrate a complete philosophy of our values system and cultural outlook. Norman concludes this analysis by arguing:

Contemporary virtue ethics traces its ancestry back to Aristotle, and rights-based theories look to Kant. Considering also the continuing vitality of utilitarianism, and of contractarian ethics in the Hobbesian mode, we may fairly conclude that the main ethical traditions of previous centuries are still, in one incarnation or another, alive and well. (Norman, (1995), 591)

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*Note: For further details, see main bibliography given at the end of this project.*



**CHAPTER - FOUR****QUR'ĀNIC ETHICS: MAIN FEATURES****A. MAIN FEATURES OF QUR'ĀNIC ETHICS:**

The Qur'ān is a Book essentially religious not philosophical, but it deals with all those problems common to religion and philosophy. Both religion and philosophy have to say something about problems relating to the significance of questions pertaining to God, the world, the individual soul and their inter-relations. Both have something to say about good and evil, free-will and hereafter. The Qur'ān throws light on such philosophical problems such as appearance and reality, existence and attributes, human origin and destiny, truth and falsehood, space and time, permanence and change, eternity and immortality. The Qur'ān gives an exposition of these problems in a language and terminology, which the people immediately addressed, could easily understand with the intellectual background they had at the time of its revelation. The Qur'ān is the basic source of Islamic world-view and value-system and standards of justification. As Toshihiko Izutsu has said that before Islam, "in the social system of 'Jahiliyah' the weak and oppressed, the base-born and slaves had no share at all in the glorious 'honor' handed down from generation to generation." (Izutsu, (2002), 55) Thus, the Qur'ān having in its very first revelation insisted that all of us have come from naught but a clot of blood.

In fact, the seed of ethical thoughts are supplied by the Qur'ān and the *Hadīth* (saying of the Prophet) together with the *Sunnah* (practicing of the Prophet). The value-system of Islam and its entire fundamental structure oozes out from these sources; hence it is necessary to concentrate on the Qur'ānic teachings to bring out the solution of entire ethical problems. A brief account of the Qur'ānic teachings on the religious and philosophical perspective mentioned above is given below. The God says in the Holy Qur'ān:

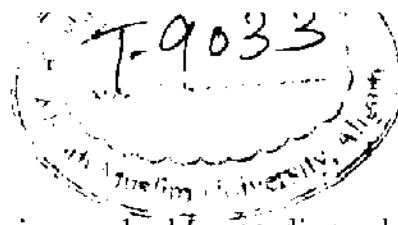
الرَّادِّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

A Book which We have revealed thee (Muhammad), in order that thou mightiest lead mankind out of the depths of darkness into light. (14:1)

The Holy Qur'ān is not the product of the Holy Prophet's speculation and thinking. Rather, every word of the Qur'ān is the Word of God which was communicated to him through the process of Revelation. The main subject of the Qur'ān is the human beings itself and for this reason the Qur'ān in its own terms, refers to itself as a Book of Wisdom (10:1) conveyed to inspire (42:52) who are sincere in their inquiry (47:24) and guide peoples (39:41) and who follows through with good work (31:3). The major purpose of it is the welfare and betterment of humanity.

Though, Qur'ān is universally acclaimed as the Holy Book of Islam, the religion of peace and submission to the Will of Allah. The Qur'ān is an 'Arabic' word which means the 'Recital' or 'the Reading'. It is the word of God and is the compilation of the essence of all the scriptures revealed earlier, containing a universal message and supervision to mankind for all times. The Holy Qur'ān comprehends the complete code for the whole humanity to live a good, virtuous, plentiful and rewarding life in submission to the commandments of Allah, in this life and for the hereafter.

Indeed, the Holy Qur'ān calls itself the "Speech of God" (9:6) and the "most excellent Discourse", "sent down gradually by Allah" (39:23), to the Prophet Muhammad(S) through the angel 'Jabril' during twenty three years of his Prophetic mission. It has been sealed in original *Arabic language* both in writing and in memory since fourteen hundred years now. The Qur'ān contains 114 chapters (*Surahs*). The Qur'ān is literally the word of God the final and the most inclusive message to humanity. The Qur'ān is the spring from where the spiritual and ethical teachings of Islam flow and there is no question to arise about the authority of Holy Scripture. The



Qur'an says that if there is any doubt regarding what we have revealed to our servant (Muhammad), try to bring about the like of one of its chapters. The holy Qur'an says:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah; (2:2)

The Qur'an has come to humanity as a light and guidance from God. The Qur'an is the foundation and the basis all communities. It contains a set of moral and sensible injunctions which are the basis of Islamic law and concerns the life of human beings in detail. This is a compendium moved the people from darkness to the light from warring tribes into an enlightened international community. A Muslims must be loving, kind, co-operative, congenial, generous, honest, helpful, compassionate etc; for the sake of God and His creations, especially, the humans beings. His behaviour should be concentrating by the love of God or controlled by the fear of God. (Husain, (2005) 6-8)

The impact of the Holy Qur'an is not limited and restricted to Muslims and their cultural accomplishments only. It has influenced the whole world culture and history and has penetrated the thought and life styles of people belonging to different traditions, faiths and customs. The Qur'an claims to be God's final revelation to man preserving, protecting and an endorsement to what was revealed to earlier Prophets(S). It deserves the highest praise for its conceptions of Divine nature in reference to the attributes of power. The Qur'an is unique in almost all of its features; it embodies the unchanged, undiluted and uncompromised Words of God. It does not hold any element involving human mind. Its content has got the arrangement from God only.

The Holy Qur'an is primarily a Book of guidance, a Book that guides man towards the *Right Path* in the framework of the all-embracing fight between good and evil. The Qur'an is not simply an academic treatise. It urges one to right thinking and

action. It does not visualize man as a passive spectator of the play of life but as an active participant with a clear moral commitment and the aspiration to mould it in the right direction. The function of a Prophet(S) is not merely to convey the Divine message, but also to manage moral and social change. The Muslim as an individual and the Islamic 'Ummah' as a community are agents of change. In this regard, God says about the Holy Qur'ān:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥

They are on (true guidance), from their Lord, and it is these who will prosper. (2:5)

The Qur'ān although deals with all subjects that concerns us as human beings, including wisdom (*hikmah*). But its basic theme is the relationship between God and His Creatures. Human's beings are the servants of Allah and his agents on the earth who need guidance to carry out their various duties and responsibilities. The Qur'ān comprehends every feature of man's life - his beliefs, his values, methods of worship, rules of conduct, law of society, principles of government and regulations about economic activity, and like all other Islamic sciences, it also takes ethics as its origin from the Holy Qur'ān. In one word, it can be said that ethics or moral philosophy is wholly based on the Qur'ān. It laid down the foundation of religious system on purely ethical principles.

Although, the scriptures revealed to the earlier Prophets (S), especially those of the Christians and the Jews, are regarded by the Muslim as Holy. Yet the Book Holy Qur'ān revealed to the last Prophet Muhammad (S) is full of injunctions that are required to develop a good relationship between Him and his creations, to make man conscious of what is good and what is bad. One can find all these lessons from Qur'ān only, and the approach taken here is not one of learning about the Qur'ān, but learning from it. What does it mean to learn from the Qur'ān, and why is the effort important? Frederick Denny provides an answer. He writes:

The Qur'ān is neither a work of systematic Theology nor an essay in the science of moral discourse. Like the Bible of the Jews and Christians, the Qur'ān is a sourcebook for faith and order and not a textbook of definition and regulation. Because of this, the Qur'ān is not to be equated with the subsequent developments of Islamic thought and practice connected with theology, law, or ethics... (Denny continues) But often the Qur'ān has been the prisoner of the interpreters rather than their source and guide. Perhaps it is because of this that the Qur'ān has not been as prominent a source for Islamic ethics as might be expected. (Denny, (1985), 103)

The central idea of the Qur'ān is that Allah single handily deserves to be worshiped. He rules over the whole universe; therefore, He alone should be worshiped for securing the good and removing the evil. He is the wise; therefore, He alone should be asked for all needs of the body and the soul. He is the Lord and to Him belong the whole universe and all that is there.

God is the creator of the heavens and the earth. He is the only self-existent being, all else exist by his *Khalq* (the power of creation). *Khalq* means fashioning new forms from existing material; it also means creation out of nothing the summoning of a universe into existence when otherwise there was only God and nothing else. The second sense of *Khalq* is more clearly brought out by others words which the Qur'ān mentions among the attributes of God such as *Al-Bari* (the maker out of nothing) and *Al-Badi* (the originator) there are three important corollaries of this doctrine of creation.

*First*, it entails an absolute distinction between the creator and the creation, so much so that it is logically impossible for a creature to become God. Whatever is created will forever remain created. No being, human or otherwise, can at any point of its carrier become God, though he can and is enjoined to cultivate in himself as best as he can, the attributes of Allah.

The *second* corollary is that the whole universe is absolutely dependent upon God as its maker and as the source of its continued existence. Everything in nature with its properties and laws of behaviour, every event of history and every incident of life, good or bad, ultimately depends upon the creative will of God and is always under His full control. (Ansari & others, (1969), 3-4)

The *third* corollary of the doctrine of creation is that the whole created realm belongs exclusively to the creator. There is no Lord sovereign other than Him. "Lo! To Him belong the creation and the rule". Philosophers Al-Fārābī and Ibn Sīnā held that the idea of creation did not rule out the possibility that the created universe might be eternal. It is conceivable that God has been creative from all eternity, so that although the universe has a created and dependent status, it is nevertheless without a beginning. Al-Kindī and Miskawaih on the other hand, believed with the theologians that creation did not take place in time. It has also been generally held that creation is an act of God's will. The Qur'ān uses both *Iraada* (will) and *Ikhtiyaar* (choice) for God.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ  
وَتَعَالَى عَمَّا يُشْرِكُونَ

Thy Lord does create and choose as He pleases: no choices have they (in the matter): Glory to Allah! And far is He above the partners they ascribe (to Him)! (28:68)

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۚ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۖ إِنَّ السَّاعَةَ  
آتِيَةٌ أَكَادُ أُخْفِيهَا لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ۖ

I have chosen thee: listen, then to inspiration (given to thee). Verily, I am Allah: there is no god but I: so serve thou Me (only), and establish regular prayer for My remembrance. (20:13-14)



The Qur'ān revealed to Prophet Muhammad (S) has not been revealed all at once, but part by part, the first revelation came to Prophet Muhammad (S) when they were forty years of age. This was the beginning of his prophetic mission. The last revelation came little before his death at the age of sixty three. Whenever some verses were revealed the prophet called his scribes and ordered them to write them down.

The Qur'ān is a book of wisdom part of which relate to its basic principles and explain and illustrate them in detail, others relate to matters explained allegorically. It would be a folly to ignore the fundamentals and wrangle about allegorical, for none knows their hidden meaning, except God. In what follows, a brief account is given of the Qur'ān teaching with regard to his ethical teaching in different fields.

The Qur'ānic ethics is obviously a very mysterious concept. The most we can do to gain some insight into this ethos is to highlight and inventories Qur'ān passages bearing on the three fundamental problems referred to in the introduction, these are:

- a. The nature of right and wrong,
- b. Divine Justice and power,
- c. Moral freedom and responsibility.

As already stated that, the Qur'ān reaffirms all that was fundamental in previous revelations and which is still needed by mankind. That is part of the guidance which the Prophet (S) and through him the Muslims and indeed all mankind are exhorted follow- the guidance revealed by God through the prophets. Accordingly the Qur'ān while affirming the truth of all previous revelations, itself comprises all truth for the whole of mankind for all time. It has been described as "Pure Scriptures, comprising lasting commandments". The Qur'ān says:

فِيهَا كُتِبَ قِيمَةٌ ۖ وَمَا تَفَرَّقَ الدِّينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَ تَهُمُ الْبَيِّنَةُ ۝

Wherein are laws (or decrees) right and straight. Nor did the People of the Book make schisms, until after there came to them Clear Evidence. (98: 3-4)

The Qur'ān is thus a universal possession and inheritance; its message is directed to the whole of mankind. It is sent down as a clear proof of guidance and with discrimination between truth and falsehood. The Qur'ān has proclaimed that falsehood will never overtake the truth. All research into the past and every discovery and invention in the future will assert its truth. It seeks to reach every type of understanding through parable, similitude, arguments, reasoning, the observation and the study of the phenomenon of nature, and the natural moral and spiritual laws.

One can only be able to find a place in Islam if he believes in the basics or have the faith in the fundamental articles of faith in Islam.

## B. FUNDAMENTAL ARTICLES OF FAITH IN ISLAM

### 1. UNITY OF GOD (*TĀWHID*)

*Tawhid* or Unity of God is the main and the first fundamental article of the Islamic faith. The Qur'ān has laid the greatest emphasis on the concept of Unity of God (*Tawhid*). It is not found there, however, merely as a concept among concepts but as an all-pervading principle which governs all the fundamental domains of human faith and action. The *tawhid* or Oneness of God means God is One, the Creator, Sustainer and the destroyer of the world. An undeniable fact is that nobody can be of His power and authority. God clearly declare in the Qur'ān:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

He is Allah the One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him. (112:1-4)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا  
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ  
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah! There is no god but He – the Living, the Self- subsisting, Supporter of all, no slumber can seize Him nor sleep. His are all things in the heavens and on the earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appareth to His creatures as) before or after or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them: for He is the Most High, the Supreme (in glory). (2:255)

The only right path for man is to acknowledge that God as the Lord and to follow His Guidances and His Commands in all walks of life. The first verse of the Holy Qur'an begins with the words: "Praise be to Him, the cherisher and Sustainer of the worlds" (45:36). Man must live his life with the realization that he is to be judged and his sole objective should be to merit the pleasure of Allah so as to emerge successful in the final test. Conduct which is contrary to this would lead man astray. This moral order works without any favour not only in the case of individuals but also in the case of societies and peoples. God has entered into convenient with men within the limits of these moral order-with men as such and not with particular nations or races.

God is Omniscient all-knowing. He knows what is apparent and what is hidden. God is not only the first cause. He is the Creator, the Maker, the Fashioner, and His control over the universe. The sun, the moon, the galaxy and the whole universe obeys the laws of Allah. There is complete harmony and everything is set

perfectly in the system. And this is to be clear that there is only One moral order behind this and no need of second in this regard Qur'ān says :

لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ  
الْخٰسِرُوْنَ ۝ۙ قُلْ اَغْيِرِ اللّٰهُ تَاْمُرُوْنَ نِيْ اَعْبُدُ اَيْهَا الْجَهْلُوْنَ

Allah is the Creator of all things and He is the Guardian over all things. To Him belong the keys of the heavens and the earth (39:62-63).

لَوْ كَانَ فِيْهِمَا اِلٰهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ

If there were in the heavens and in the earth, others gods besides Allah, there would have been ruin in both! (21:22)

The Islamic concept of theology is that God is the Omnipotent and Omniscient and He is Absolute, Perfect, Eternal and the origin of everything. He is Absolute Good and His Will is an absolute criterion of every good. He has ninety-nine attributes (names) along with what is more encompassing 'Allah' (The God). He is a source of every good as He is the Creator of everything and everything is surely supposed to return to Him. To Him belongs whatsoever in the heavens and the earth. All are obedient to Him. He it is who originates the creation then repeats it, for it is most easy for Him. His is the most exalted state in the heavens and the earth. He is the Mighty the Wise.

The teachings of the Qur'ān on 'Tawhid' are clearly mentioned about His uniqueness and Absolutism and no aspect of Oneness of God has been left in the dark. So it would not be incorrect to say that more mistakes have been committed on this score than in respect of any other commentary of spiritual belief although all the Prophets(S) and genuine religious preachers had consistently informed their followers that there were no god but one God and He alone was worthy of worship and

obedience. The Qur'an positively asserts that no people or community in the world has been left without the message of Divine unity having been conveyed to it by the grand apostles of the Lord:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ  
فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي  
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

For We assuredly sent amongst every People an apostle, (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what the end of those who denied the Truth was. (16:36)

From the above study it is to be clear that the central point around which the whole system of belief and teachings of Islam revolves is, the Unity of God (*Tawhid*). The Qur'an is insistent upon the Unity of God and emphatically condemns any doctrine, idea or concept which might directly or indirectly tend to associate any other thing or being with God as a partner or equal. The Qur'an illustrates the fact that God as *al-Kabir*, (the Great), *al-Jalil* (The Majestic), *al-Majid* (The Glorious), *al-Jabbar* (the Unapproachable), *al-Ali* (The Sublime), *al-Quddus* (The Holy), *Al-Samad* (The Perfect), *al-Azim* (The magnificent), (Ansari & others, (1969), 6).

Before, conveying to man the legacy of the earth, God made it openly clear to him that He alone is the Lord, the Ruler, the Creator, the Maker and the Fashioner and He is the only Controller of the whole cosmos and all the creatures in it must submit to Him alone. Man must not think that he is totally free and should know that this earth is not his permanent abode. He has been made to live in it only during the period of his test, and in due course of time, he will return to his Lord, to be judged according to the way he has utilized the period of experimentation. If man follows the

course of piety and Godliness he will succeed in this world and in the hereafter, in this world he will live a life of peace and contentment, and in the hereafter he will qualify himself for the heaven of eternal bliss, *al-Jannah* (the Heaven). And if he chooses to follow the other course, i.e., that of Godlessness and evil, his life will be one of the corruption, disruption and frustration in this world and he will meet enormous misfortune in the life to come - that abode of pain and misery which is called *Jahannam* (Hell).

God proclaims that life is blessed, and no creature other than Him is having the power to take anybody's life and no one is going to die a little earlier even unless destined so, nor has any creature the right to inflict the slightest mark or the least injury on any human being. So, it is to be clear that God is One and no one is like Him. Polytheism is one of the grave sin in Islamic perceptive and Islam condemned it in its teachings and practices. The Qur'ān says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ  
يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Allah forgiveth not (the sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, hath strayed far, far away (from the right)  
(4:116)

Polytheism (believing in more than One God) is a doctrine that is forbidden in Islam and about which God says that I shall not pardon him who falls in this kind of practice. The term adversely opposite to Polytheism is *Tawhid* (believing in the oneness of God or Allah) and is the foundation of one's being a faithful Muslim. In every community the prophets were raised by God who has uniformly preached His oneness. Although there is a large section of the people who affirm their faith to Him but are in a kind of belief or practice resembles with that of the polytheism one way or the other.

Polytheism, in other words, is also known as '*shirk*' we can understand the concepts of *Tawhid* through the study of *shirk*. *Shirk* is of four kinds as expounded in the Qur'ān; *shirk*-in being, in attributes, in powers and in the rights of God. *Shirk* in being means there are other gods besides Allah and they share the power of Allah. The belief of the pre-Islamic pagans was that the angels are the daughters of Allah, or the Christians believe that Jesus is the son of God, are instances of *shirk*-in being. But the Qur'ān clearly states the fact in the following verses of the Holy Book:

وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

No son has He begotten, nor has He a Partner in His dominion:

(25:2)

Above all, this ideal of unity leads to the conception of unity of the whole of humanity. Mankind was created from a single pair of a male and a female and from a single breath of life. Allah-there is no god but He, the ever-living, the self-subsisting, the All-sustaining. Slumber overtakes Him not, nor sleeps. To Him belong whatsoever is in the heavens and whatsoever is in the earth. His knowledge comprehends the heavens and the earth; and the care of them burdens Him not. He is the High, the Great as the Qur'ān declares:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ  
 الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ  
 مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۚ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ  
 نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ  
 لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a



blessed Tree, an Olive, neither of the East nor of the West, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to his Light: Allah doth set forth parables for men: and Allah doth know all things. (24:36)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah, the Creator, the Originator, the Fashioner. To Him belong the Most Beautiful Names: whatever His are the most beautiful Names: whatever is in the heaven and on earth, doth declares His Praises and Glory: and He is the Exalted in Might, the Wise. (59:24).

According to the Holy Qur'ān, the highest good is the belief in the Unity and providence of Allah and this belief is the pre-requisite of Islamic commandments. This concept is the fountainhead of good conduct and morality. It is the Divine sanctuary of all good without which any good or virtue is safe and incorruptible. The Prophet (S) explained its importance when he was asked which act is the best. The reply was 'Belief in Allah'. When another Companion of the Prophet (S) asked which sin is most the heinous in the eyes of Allah? The Prophet (S) named the act of setting up another god beside Allah. As all the messengers of Allah were inspired by the same Divine source, Christ also gave a similar reply, as is contained in the Bible. When one of the scribes asked him which the first commandment of Allah is? He answered:

*The first of all the commandments is 'Hear! O Israel; The Lord our God is one Lord, and thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. (Mark 12:29-30)*

The highest good has so thoroughly permeated man's nature that the Qur'ān says that Allah created the souls of the sons of Adam and got a solemn pledge from them that they would accept Allah alone to be their Lord, the Bounteous. This was done lest man may put up an excuse on the Day of Judgement that he was not aware of it.

After describing the Oneness and Uniqueness of God in this being, power and authority, the Qur'ān goes on to affirm that in His rights, too, he is supreme and unequalled. The claims he has on us are not shared by anyone; they belong only to Him. Allah single-handedly is worthy of praise. He alone is to be loved and feared, to be relied upon and looked forward to for help and safety. He is authentic Lord and supreme ruler, His commandment is the valid law which is to be observed above all else. He it is who hears our prayers and grants our supplications. All our entreaties appeal and invocations must be addressed solely to Him. The Qur'ān declares that "Nothing is like Him" (42:11). Allah is omniscient and all-powerful. All of Allah's attributes belong to Him exclusively. He is the first and there is no last but His oneness. He is the First without anything before Him. He is the Last without anything after Him. The end is with Him alone, and He is the End. He is All-Existing: with him there is no end. Allah is now as He was before. He is Eternal.

All peoples are equal members of the human community. The only distinction organised by the Qur'ān is based on the degree of righteousness possessed by people.

All his creations exist and fulfil their functions by His command and will. For His concern is not only in creating but also in sustaining and providing for His creatures in guiding, regulating and maintaining them. (49:13)

Therefore, faith in Allah is the foundation of all the ethical life in Islam. The first part of the *Kalima*: *La, ilaha, illa Allah Muhammad rasul Allah*. This declares that there is no God except Allah and Prophet Muhammad (S) is Allah's *Rasool* (messenger). This *Kalima* or confession consists of two parts:

- a) Negation—by reciting *La*, a believer negates the absolute existence of everything and by *Ilah* denies the worshipped of every kind of every thing.
- b) Affirmation—after the negation of absoluteness of everything a believer declares that only the existence of Allah is real and only He is worthy of worship. According to Iqbal: The first half of the formula of Islam has created and fostered the spirit of a critical observation of man's outer experience by divesting the forces of Nature of that Divine character with which earlier cultures had clothed them. (Iqbal, (1989), 101)

Ethical life in Islam starts by this faith that God is one and He has created everything in the earth and heavens for the service of mankind when a person surrenders himself to Allah's Will; he gains superiority over all other creatures in the universe. A Person who truly and with the core of heart believes that Allah alone is the master of the universe, the sole Authority and law giver and he himself is a humble servant before Him, will not obey or give his devotion or allegiance to other deities besides Allah. He would reject them all and submit himself to Allah alone and strive with all his might and energies against serving any deities other than Allah.

## 2. THE MESSENGERS OF GOD (PROPHETHOOD)

According to Islam, Allah created man for a righteous purpose to worship Him and lead a virtuous life based on His teachings and guidance. How man would know his role and the purpose of his existence unless he received clear and practical instructions of what Allah wants him to do? Here comes the need for Prophethood. Therefore, Allah had chosen from every nation a prophet or messenger to convey His Message to peoples. Even though, in Islam the role and function of Prophethood is different from the other religions. In Islam the Prophet '*Nabi*' (S) denotes one who is very near to Allah through the total surrender of himself and who receive revelation from God which serve as a source of guidance for humanity. According to Islam a Prophet is therefore, a man neither a God nor an angel. His distinction is that he is the recipient of Divine revelations.

Islam holds that a Prophet (S) possesses the following characteristics. He is absolutely truthful, he is free of all kinds of sins, he delivers the message from Allah without any omission or concealment and he has the highest order of intelligence and mental ability. With the coming of the last and final Prophet the Prophethood was sealed and no Prophet or the revelation then after was revealed. The Qur'ān asserts that all the prophets sent down by God, at whatever time and in whichever country or community, were worth obedience and it was incumbent upon the people among whom they were raised to follow their guidance and carry out their commands. The God declares in the Qur'ān:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا  
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ  
تَوَّابًا رَحِيمًا

We sent not a Messenger, but to be obeyed, in accordance with the leave of Allah. If they had only, when they were unjust to themselves, come unto thee unjust to themselves, come unto thee and asked Allah's forgiveness. And the Messenger had asked forgiveness for them, they would have found Allah indeed oft-Returning, Most Merciful except that he should be obeyed by Allah's command (4:64)

These Prophets (S) were raised in all epochs, in all lands and in all nations. Out of numerous prophets sent by God, the Qur'ān explicitly mentions only twenty-five of them like the Noah, the man of the Ark, Abraham, Moses, Jesus and Muhammad. These five are the supreme among God's messengers. These are called 'the resolute' Prophets (S). However, all of them brought the same message, advocated the same way of life 'din' i.e., the way which was revealed to man on the first day of his existence. All the prophets (S) followed the same guidance's; the guidance's which

were prescribed by the Lord for man at the outset of his career on the earth. The belief in all the messengers of God is enjoined on the Muslims by the Qur'an:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ  
النَّبِيُّونَ مِنْ رَبِّهِمْ ۚ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ ۖ وَنَحْنُ لَهُ مُسْلِمُونَ

Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)." (2:136)

All of them stood for the same mission they called men to the religion of Islam, asked those who accepted the Divine Guidance to live in accordance with it and prepared them into a movement for the establishment of the Divine Law, and for putting an end to all deviations from the Right Path. Every Prophet (S) makes an effort to fulfil this mission in the best possible way.

The Qur'an make clear to that the denial and repudiation of the Prophets(S) and the guidance brought them is an unpardonable sin in the vision of God. Like the denial of God and the denial of the prophets and the punishment for them are the eternal fire of *Hell* and they shall never be able to enter the gardens of eternity which are exclusively for those who believe in the Divine Messengers and conduct their lives in accordance with their teachings. The God declares in the Qur'an:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ  
النَّبِيُّونَ مِنْ رَبِّهِمْ ۚ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ ۖ وَنَحْنُ لَهُ مُسْلِمُونَ

We sent the Messengers only to give good news and to warn: so those who believe and mend (their lives), - upon them shall be no fear, nor shall they grieve. But those who reject our Signs, - them shall punishment touch, for that they ceased not from transgressing. (6:48-49)

According to Islam, the ethical life of a human being starts with faith in the God and Prophets sent by Him. He has made him in the best mould. He has created him as His vicegerent on the earth among all other creations. The ultimate goal of a man is the *will* of God. He blessed him with the best and perfect practical guidance of the Holy Prophet (S) to whom he has to follow to gain the will of God. Human beings are not put to any kind of pressure to follow His commands. They have free Will and authority to choose their own way by their reason. The basic spirit of all the teachings of Islam and the ideal character of the Holy Prophet (S) is the betterment of humanity. Abdul Khaliq advanced, that faith in the Prophet (S) is important due to three dimensions for an ideal ethical life:

- A. That it is through him after all that the nature of God as well as His choices and preferences have been revealed to us for emulation and assimilation.
- B. That the Qur'ān declares the Prophet (S) as the model for the human conduct. He is an embodiment of Qur'ānic concept of the morality. Certainly you have in the messenger of Allah an excellent exemplar. Recognition of this status of the Prophet (S) gives us an assurance that the moral ideal as laid down by the God is not utopian in its character and that its realization is humanly possible...
- C. That Prophet Muhammad (S) is the last messenger in the line of the prophets. With him the Divine source of knowledge as authoritative has reached its Consummation and thus human beings have now been thrown back on their own resources. (Khaliq, (1990),112-3)



The Holy Qur'ān says that the appearance of the Holy Prophet (S) was fore told by previous Prophets (S). His distinguishing feature was that he confirmed the truth of all of the Prophets who were his predecessors. He not only conveyed the message revealed to him, but also explained and acted upon it himself and after demonstration, urged the people for observance. A Prophet is more than the barer of a revelation. His function does not end but begins with the reception of revelation. The belief and the Divine law which the Holy Prophet brought out of the guidance revealed to him is perfect in all aspects unlike the other religions.

The Qur'ānic presentation of God and man's relation to Him, with the ritual and ethical precepts inspired by the Prophet Muhammad (S) are sufficient for the faith and practice of the faithful and sincere believers. The teachings of the Prophet (S) stand unstained, not infected. Qur'ān exists in its original form without the slightest difference and the entire account of the life of Prophet; his sayings are persevered with accuracy. A complete and detailed account of the life of prophet has been sealed by his companions. Hence the narrations preserved in the book of *Hadīth* (sayings of the Prophet) deals with all aspects of life from most personnel matters to the conduct of war, and the affairs of the state. The Qur'ān says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Ye have indeed in the Messenger of Allah an excellent exemplar  
for him who hope is in Allah and the Final Day, and who engages  
much in the Praise of Allah. (33: 21)

The Holy Prophet (S) even though spiritually supreme, lived a perfect life. He was a good husband, a father, a kind and trustworthy kinsmen, a leader in worships as well as in the battle and an excellent ruler of a state. For the humanity of all times and for all nations, the Prophet(S) is an ultimate role model. Michael in his recently published



book '*On Rating of Men*' who contributed towards the benefit and upliftment of mankind writes:

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. (Michael, (1987), 33)

However, the message of the Prophet (S) that he received in the form of the Qur'ān was not meant for any particular race, place and community. The message was raised for the entire mankind. The Qur'ān has commanded Prophet (S) to declare: "O mankind, I am God's Messenger to all of you" (33:40). He has been described as the blessing for all the worlds. That is why after him there remains no need of a new Prophet and he has been described as *Khatam-un-nabiyyin* (the last of the chain of prophets)

The ethical teachings of Prophets (S) lead every man to a right direction and enlightenment for the whole humanity. It will continue to shower until the teachings of Prophets Muhammad (S) exists in purity. Maulana Maududi in this regards say:

The real death of the a Prophet consist not in his physical demise but in the mitigation of his teachings and the interpolation of his guidance, The earlier Prophets have died because their followers have adulterated their teachings, interpolated their instruction and besmirched their life examples by attaching fictitious events to them. Not one of the earlier books –*Towrat (torah)*; *Zabur* (psalms), *Injeel* (Gospel), etc exist today in its original text and even the followers of these books confess that they do not exist in the original form now. (Ma'ududi, (1940), 84-5)

At last, God raised Prophet Mohammed (S) in the land of *Arabia* and assigned him the completion of the mission for which earlier prophets (S) were ordained. He presented a fresh Divine guidance in its pristine form and organized them into one *Ummah* (Nation). The Prophet (S) managed to do this all by calling mankind to the path of righteousness and with the establishment of the supremacy of the word of God on the earth. This guidance is enshrined in the Holy Qur'ān and is the only right code of conduct for mankind. God clearly states the fact in many verses of the Holy Qur'ān that Muhammad is the Messenger of God and last of the Prophets chain. The only need is that the peoples should have firm faith on Prophet's teachings and implement them in their spiritual as well as in practical life. The world need such men of character who can translate his teachings into practice and establish a society which is governed by the Divine law, for the Supremacy of which has the Prophet (S) come to establish.

### 3. HEREAFTER (*AL-M'AAD*)

There are some peoples who think Resurrection is far from their understanding. They ask, that how shall they be raised up after they have been reduced to dust from bones. Let them remember that they were created out of nothing: first as dust, then a sperm, then like clot of blood, then a piece of flesh, partly formed and partly unformed, kept in the womb for an appointed term, then brought out as babes and then nourished until they reach an age of full strength. And further, let him reflect over the fact that the earth is first barren and dry; but then when God pours down rain it is stirred to life and bring forth every kind of beautiful plants in pairs. Let them understand that He who created the heaven and earth is able to give life to the death. He has power over all things. In the *Sura- a-Yasin* the Qur'ān says:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ  
لَوْ كَانُوا يَعْلَمُونَ

What is the life of this world but amusement and play? But verily the Home of the - that is life indeed, if they but knew. (29:64).

The question of the hereafter being of basic importance to religion, like the question of God's existence and His attributes, all the prophets of the Lord and the scriptures revealed by Him have enjoined men to affirm their unqualified faith in the life hereafter, and seeing that the Qur'ān is the ultimate word of God, it has unfolded and explained in a most lucid manner and from all conceivable angles. The concept of life hereafter is a subject, the true knowledge of which is possible only through revelation. Prophet has said "The conditions of the hereafter are such that the eyes have not seen them, nor has the ear heard of them, nor can the mind of man conceive of their true reality" (*Saheeh Al Bukhari*, 3023). There are several matters of beliefs, which Islam regards as essential, but belief in the hereafter is concomitant with belief in the existence of God.

The Qur'ān further describes, in some detail, the events that are certain to take place hereafter, what beautiful rewards are awaiting the faithful servants of God and how gloriously blissful things are going to go for them on the other side of the death, and, conversely, what a frightful retribution has been kept ready in the future world for those that do wrong and reject the truth in short, how delicate are the joys and pleasures of heaven and how terrified and horrifying is the chastisement of hell.

Denying the belief of hereafter is equivalent to denying the faith at all. The absence of such belief is almost a negation of mind, and inconsistent with belief in a wise Creator. The Qur'ān does not merely give the call for belief into the world to come, but, also, indicates why such an existence is a necessity and how wrong and sinful it is to deny it. It gives the warning of a dreadful penalty for rejecting the truth of the world hereafter or world to come next and contends that the doubts entertained by the ignorant and the unbelieving in respect of it are not only unreasonable, but also utterly foolish and baseless. The Qur'ān clearly says in this regard:

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ

Your God is One God: as to those who believe not in the Hereafter,  
Their hearts refuse to know, and they are arrogant. (16:22).

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

And none can deny it but the transgressor beyond bounds, the  
sinner! (83:12)

Those who denied Allah and rejected His guidance and did evil deeds will be thrown into a fearsome and terrible abode, where they with their companions will be in a state of suffering and pain. They will have the yearning to have another chance to return to the world to live their lives differently but it will be too late. Does man think that he is to be left to himself, without purpose and uncontrolled? Was he not a drop of fluid emitted forth, then he became a clot, then God shaped and proportioned him, then He made of him a pair, male and female is not such a one the power to raise the dead to life. For such people, the Qur'ān says: "Verily, We created man from an extract of clay. Then we placed him as a drop of seed in a safe depository, then we fashioned the clot into a shapeless lump; then we fashioned bones out of this shapeless lump then we clothed the bones with flesh: then we developed it into another creation. So blessed be Allah, the wisest of creators. Then after that you must surely die. Then on the day of resurrection will you be raised up" (23:13-17)

Those who reject the hereafter do so because they refuse to let reality influence their judgement. They are too arrogant to admit the possibility of even the creator having power over them to continue their existence in the hereafter and to call them to account for what they did in his life. The Qur'ān refers in many places to the fact that those who deny this rebirth after death are prone to all kinds of unrighteous acts. All ethics based on utilitarianism is in the last resort based on this denial of, the hereafter, which the Qur'ān in the several places describes as the "meeting with the Lord" or as

“seeing to Him”. The Holy Qur’ān says that Your God is one God. As to those who do not believe in the hereafter, their hearts are strangers to truth. The Qur’an says:

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant. Allah knows what they conceal and what they disclose. (16:23-25).

For instance, the Qur’ān says that he who is blind in his life will be blind in the hereafter and will find himself even more astray (17:73). This obviously does not mean that a person who is physically blind in this life will be spiritually blind in the next. Blindness here means spiritual blindness? Truly, it is not the eyes that are blind, but it is the hearts which are in the bosoms that are blind. (22:46)

From revelation one can acquire knowledge of the hereafter only in the language of symbols and metaphors. All illustration of the condition of that life can be by way of similitude only. Man’s life on earth is not in itself a perfect whole: it is incomplete: it lacks fulfilment. Too often it seems to come to an end like a snapped ribbon, leaving loose ends flapping carelessly. If there is nothing to follow, the co-ordination of values in this life would have little meaning and, indeed, would become almost impossible. There would be no accountability and consequently no responsibility. More than that, there would be no consummation of the deepest yearnings of the human soul. Such realization as is possible in this life is only a twilight experience.

The Qur’ān informs man of the reality of another life of infinite duration which will be very different from the life of this world. Allah can easily transform His creatures from one state of being to another. The Qur’ān says:

وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And among His signs is this: thou seest the earth humble; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For, He has power over all things. (41:39)

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ ؕ قَالُوا بَلَى  
وَرَبَّنَا ؕ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

And on the Day that the Unbelievers will be placed before the Fire, (they will be asked) "Is this not the Truth?" (46:34)

Those peoples who believed in Allah, who obeyed and submitted to Him and lived their lives for His pleasure, and who died in a state of surrender to Him, the Holy Qur'an has a message of reward to communicate them, it says that those who have faith and do righteous deeds-they are the best of creatures. Their reward is with Allah; gardens of Eternity, beneath which rives flows: they will dwell therein forever. (8:7-8). This is worth mentioning here that this world is temporary, everything in it is mortal and our stay even is transitional only. The life of this world actually is linked with the world hereafter which is everlasting and after a specific period of time we have to leave this mundane life and shift to the life hereafter. The reward and punishment would be according to ones belief and actions. Man is a vicegerent of God on this earth; God has endowed him with definite capability to play a specific role in this world. This universe is his field of action, so a Muslim should necessarily play an active, kind and liable role in this world under the guidance of Almighty Allah. He should live in this universe as His vicegerent of God only.

Islam teaches that the two states of the life hereafter, the Heaven and the Hell are not spiritual. They will be experienced in physical forms by the new bodies with which Allah will raise men up. The Qur'an describes Hell as a state of intense, fearful burning and torturous without respite, among the most horrifying surroundings and companions. Those who reject the hereafter do so because they refuse to let reality



influence their judgement. They are too arrogant to admit the possibility of even the creator having power over them to continue their existence in the hereafter and to call them to account for what they did in their life. The Qur'ān describes the outline of the events of the last day in a very clear and outstanding language. It says that at that time which is known only to Allah, the hour of judgement will come all of a sudden; and it will be like the twinkling of an eye. When the first trumpet of Resurrection is sounded, the earth will be split apart, it will be shaken to its depths it will be in violent commotion and become as a level stretch. The mountains will crumble to dust and will fly here and there like wool. The sun will be fold up, the moon will be in dark the stars will become dim and fall. The oceans will boil over and burst forth. Human souls will be dazed and lose all consciousness of time and place. The world will cease to be in the form which we see now and there will be a new heaven and a new earth. The Qur'ān says:

إِذَا السَّمَاءُ انشَقَّتْ ۖ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۖ وَإِذَا الْأَرْضُ مُدَّتْ ۖ  
وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

When the sky is rent asunder, and hearkens to (the command of) its Lord- and it must needs (do so); - And when the Earth is flattened out, And casts forth what is within it and becomes clean (empty). (84:1-4).

The Islamic doctrine of the hereafter is a corollary of the ideal of the life which we have outlined. The present life is for action, the next life is for retributions. It is the same life divided into two phases. The present world has been ordered with a view to enabling man to pursue any course of action which he may choose. Hereafter every soul passes into a state the details of which are little known. It shall remain in this intermediate state (*Barzakh*) till the dooms day when every humans beings, created from the beginning of humanity will be summoned into a new life again On that day, the bodies of the dead will be rejoined with their souls, while those who are alive on



earth at that time will die and be joined to this assembly. All men will stand before Allah, each one, alone and helpless, to give an account of their deeds. They will be given their book of deeds, which they will be asked to read. The good will be given their record in their right hands and the sinners in their left hands from behind. No favour shall be done on that day, the justice and justice only. People's hands, feet and tongues will bear witness against them. No one shall speak except by Allah's permission, any bargaining or friendship and there will be no intercession except by Allah's permission. Parents, children spouses and relatives will be of no avail. The Holy Qur'ān says:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا ۖ وَنُفْلِحَ إِلَىٰ  
أَهْلِهِ مُسْرُورًا ۖ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۖ فَسَوْفَ يَدْعُوا ثُبُورًا ۖ وَيَصْلَىٰ سَعِيرًا

Then he who is given his Record in his right hand, Soon will his account be taken by an easy reckoning, and he will turn to his people, rejoicing! But he who is given his record behind his back-soon will be cry for prediction, and he will enter a blazing fire. (84:7-12).

And other verses of the Holy Qur'ān refer us to the hereafter, the Qur'ān says:

فَإِذَا جَاءَتِ الصَّاعَةُ ۖ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۖ وَأُمُّهُ وَأَبِيهِ ۖ وَصَاحِبَتِهِ  
وَبَنِيهِ ۖ لِكُلِّ امْرَأٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

At length, when there come the Deafening Noise-that Day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children. Each one of them, that Day will have enough concern (of his own) to make him different from others. (80:33-37)

Islam lays greatest stress on the individual's accountability to Allah. The human beings life in this world is temporary and is a trial, an examination period, during

which he prepares himself, either for reward or punishment, for the next life which is ever lasting.

Of course, this will be clear that those who do not believe in hereafter become immoral and irresponsible because, for them the short life on this earth is everything. On the other hand, those who have a firm belief in hereafter fear Allah, follow the straight path, do good deeds and abstain from all evil deeds. In fact belief in the hereafter has been a part and parcel of the teachings of all the Prophets (S). Every Prophets (S) asked their followers to belief what they teach. All the Prophets (S) have categorically declared that one who denies the fact of world hereafter is not in the list of believers. This is so, because denial of hereafter makes the rest meaningless.

### **C. MORAL VIRTUES IN THE QUR'ĀNIC TEACHINGS**

The Qur'ān is the fountain from where all the moral virtues and ethical teachings have their roots and if one possesses them is called virtuous. The Holy Book told to believers that the best among them is one who shows the best behaviour towards other peoples. The ethical teachings contained in the Qur'ān on moral virtues and morality is so extensive that a whole volume can be written on them. Here we will however, deal with some of them briefly. The core ethical teachings of a Islam, are: Righteousness (*Birr*), Piety (*taqwa*), Fortitude, Truthfulness, Trustworthiness, Generosity, Justice, Equality, Fraternity, Goodness, Love, Beauty, Repentance, Sincerity, Unselfishness, Humility, Patience, Forgiveness, Purity and Cleanliness, Modesty, Dignity and self-respect, Honesty, and Kindness to others, Parents and the elderly, Poor and needy, Opponents and Enemies, consideration and respect for others, courage, Moderation and so many others. These ethical virtues place a crucial importance in the structure of Islamic teachings. Furthermore, the guidances furnished by the Qur'ān in this respect are so perfect and well balanced and integrated to the discipline the moral aspect of his life. These moral virtues have played a crucial importance in the domain of the ethics and morality also. Here we examine a brief discussion about these ethical virtues.

### 1. RIGHTEOUSNESS (*BIRR*):

Among all the ethical terms used in the Qur'ān such as 'Sīdq', 'Adl', 'Ihsan', 'Khair', 'Ma'ruf', the most inclusive and perhaps the most significant of ideal moral action is the term *Birr* or righteousness. In its broader sense, it is used in the Qur'ān as the definition of ethical virtue and moral righteousness. It is illustrated in the *Surah-al-Baqarah* with complete theme as:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
 آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى  
 حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي  
 الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
 وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
 وَأُولَئِكَ هُمُ الْمُتَّقُونَ

It is not righteousness (*Birr*) that ye turn your faces towards the East or West; but it is righteous- to believe in Allah and the Last Day, and the Angels and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer and *Zakat*, to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. (2:177)

In this verse there is a beautiful and clear account of the righteous man. He should obey all the salutary regulations, and should make his sincere motive the love of God and the love of his fellow man for the sake of God. Let us now highlight the features of the righteous as depicted in the above verse:

1. Belief in God
2. Belief in the Day of judgement.
3. Belief in the existence of the Angels
4. Belief in the Holy Books
5. Belief in the Messengers
6. Spends out of his sustenance out of love of Allah for His Kinsfolk, the Orphans, the Needy, the Wayfarer, those who ask (Beggars) and the ransom of slaves.
7. Observes regular prayers
8. Practices regular charity
9. Fulfils the contracts (promises) which he had made
10. Stands firm and patient in pain, during adversity and throughout all periods of panic.

Therefore, it is clear that righteousness is not merely a matter of void expression. It must be founded on strong faith and regular practice. It must cover the person's thinking and action and widen to his inside and outside life, to his individual and universal affairs. When the Islamic principle of righteousness is recognized, it filters and cleans both *intrinsic* and *extrinsic* behaviour of man within a self-sufficing orbit of culture and a social system of well defined features. It holds the principles of morality towards the Creator of man as well as his fellow beings. It offers a complete harmonization of the spiritual and material aspects of human life lays down a practical code and demands righteousness well within the realm of practicability and promotes every thought and action.

The concept of moral principles in Islam centres on certain basic metaphysical beliefs and principles. Among these are the following:

1. God is the creator and Source of all goodness, truth and beauty.
2. Man is a responsible, dignified, and honourable representative of his Creator.

3. By His Mercy and Wisdom, God does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does God prevent man to enjoy the good things of life.
4. Moderation, practicality, and balance are the guarantees of high integrity and sound morality.
5. Man's ultimate responsibility is to God and his highest goal is the pleasure of his Creator.

According to Islamic ethical teachings, apart from having the right belief how important is it for a person to do good deeds? Doing good and having the right belief move together in Islam. In fact, doing good in practice is the proof of having the right belief in the heart. This is why the Holy Qur'an says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Those who have faith and do righteous deeds, - they are the best of creatures. (98:7)

Islam teaches that natural instincts and tendencies are converted into moral qualities through their proper regulation and adjustment by the exercise of reason and judgement. The Prophet (S) has said that the value of human conduct is determined by the motive and intent that inspire it. An act done under the uncontrolled and unregulated operation of a natural instinct is not a moral act. It may be good or it may do harm, but it does not possess a moral worth. God does not wrong any of His creatures on the contrary; He multiplies the consequence of all righteous conduct, and adds from Himself a vast reward. The Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.  
(2:208)

## 2. PIETY (*TAQWA*):

The moral virtue like piety (*taqwa*) is the essence of moral ethical teachings of Islam. Piety has been conceived in the religious practice of mankind in two ways: (1) formal piety; and (2) practical piety. The Qur'ān rejects the former and prescribes the latter. According to Islamic teachings the Practical *piety* originates in the consciousness of the tremendous seriousness of human life and brings forth unflagging moral earnestness; and it reflects itself in three dimensions, namely, 'faith in God', 'love for God', and 'fear of God'. Adherence to faith in God in the form of the Islamic formula: There is none worthy of worship except Allah establishes humility and moral courage and optimism in one's moral behaviour at the very start. (Ansari, (1973), 208)

*Piety means taqwa* that once Caliph Umar Farooq enquired from an eminent companion of Prophet (S), Ubai-bin-Ka'ab, what *taqwa* was? He replied, "O leader of the believers, have you ever crossed a path which has thorny shrubs on both sides? But the companion instead of replying asked another question, "I gathered my clothes close to me and moved ahead cautiously." The companion said, "Now I know what is meant by *taqwa*". (Husain, (2005), 197)

*Taqwa* is that pure state of the human heart that controls man's deeds and creates harmony between the internal forces and external acts of man. It connects man with Allah and lifts up the curtains between the material world and the super natural. *Taqwa* means to protect the heart from whatever drags man toward a sin. It should be understood that religious and divine. *Taqwa* also means that man must save himself from what the religion or principle of a Muslims way of life, has called sin or deviation or impiety or unclean and should never indulge in it.

*Taqwa* is directly opposed to wrongdoing in the Qur'ān God clearly says "help one another in righteousness and piety, but help ye not one another in sin and rancour" (5:2).

It is the whole of pursuit of value and avoidance of disvalue in general that is designated by the Qur'ān as righteousness (*Taqwa*) it is dependent on and is the result of faith in God and adoration of Him. The Qur'ān is revealed solely to produce this attitude of *taqwa* among peoples.

There are three grades of '*Taqwa*' (piety): The *first* is conscious and deliberate, and comes by cultivation. The *second* is based on love, and is spontaneous and unconscious. In the *third* grade faith and truth are so complete that love for God becomes independent of everything, even of prayer for help. The Holy Qur'ān says that for such the reward is forgiveness from their Lord, and Gardens with rivers were flowing underneath, – an eternal dwelling. How excellent a recompense for those who work (and strive)! (3:134-36)

From the above given verses, we find that piety requires a proper use of the mind by grasping truth of God and life, a proper use of wealth by spending in the way of God under all circumstances and a proper use of the spiritual as well as the physical abilities of man by observing the prayer. It also demands a high degree of self-control over one's anger and emotions, a moral capacity for forgiveness and patience, and conscious urge to make the sinner return to God in regret and repentance. To be pious is to be a man of true and fine convictions, of determination and character, of will and courage and, above all, to be a man of God.

The motive which prompts people to adopt this moral attitude of '*Taqwa*' is deriving to win the pleasure of God, to gain nearness to Him. And to seek His face or countenance implying that their motive is not self-interest but the seeking of good for the sake of good which benefits their own souls and which they seek even at the sacrifice of life. Piety, righteousness and meaningful faith are interrelated and all pour into one channel. They lead to Islam and build up the true Muslim.



### 3. JUSTICE ('ADL):

Justice ('*adl*') forms an essential part of Islamic ethics. It is also, a branch of honesty and truthfulness. It means that we should be fair and honest in our dealings with everyone and do by him and say about him only what is just and true. The Qur'ān views it in terms of absoluteness, namely, as an imperative which is unconditionally, universally and absolutely binding on everyone, under all circumstances, and in all situations; the binding without considerations of sex, caste, tribe, or race; binding without regard to the distinction of Muslim and non-Muslim, or of the ruler and the ruled, or of the rich and the poor; binding even if it hurts one's personal interests. It is the virtue nearest to the virtue of '*piety*' and righteousness which is basic to religious pursue. God clearly said in the Holy Book:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ  
بِالْقِسْطِ ۚ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ  
مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

We sent a foretime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His apostles: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).(57:25)

In fact, the Qur'ān has placed great emphasis on justice as one of the most important aspects of human life because of its deep involvement with the maintenance of moral values of humanity. Justice demands that people should be true in word and deed (3:17). The entire fabric of our society is held together by the attribute of justice. A group or community which is lacking in it will, in the same measure, be denied the favour of the Lord, and in this world, too, its end will not be happy. The Qur'ān

affirms and advised to establish the system of weights with justice and not to skimp in the balance (6:152) and cause thereby a loss to others by fraud, and unjustly withhold from others what is due to them,(26:181-183); for that would lead to the spread of evil and mischief on the earth(11:85); the Qur'ān also says, "We verily, sent our messengers with clear proofs and revealed with them the scripture and the criterion, that men may conduct themselves with justice". (57:25)

Justice in fact, represents perfect balance between all the mechanisms of society so that each may play its proper role in its successful working for the good and stability of all its members. At the combined level, justice takes the following four forms, which have been projected by the Qur'ān: (a) justice in social relations; (b) justice in respect of the process and enforcement of Law; (c) economic justice; and (d) political justice. The healthy growth of society, which influences the growth of the individual sincerely, demands the enforcement of all these forms of justice.

#### 4. EQUALITY AND BROTHERHOOD:

The Qur'ān not only enjoins firm rites and rituals for the elevation of the spiritual side of mankind but also provides a sufficient code of life and teaches the Muslims how to lead their lives, and how to contract with the society, the state and fellow human beings. According to Qur'anic teachings, all human beings have been created by One Creator (*Khaliq*) Who is also the Sustainer (*Rubb*) of all and there is no question of difference on the basis of colour, creed and sex. The difference between modern secular ideology and Islamic ideology is that the former is based on materialistic philosophy while the latter bases the whole structure of society and state on spiritual philosophy. The Prophet (S) not only demolished all inequalities between man and man but also cleared that all men are equal in the sight of Allah and on the humanitarian ground. The Qur'ān clearly said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا  
 ٥ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ٥ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (49:13)

In fact, Islam is totally against the inequality, injustice, racism and isolationism in any form. The Islam teaches the concepts of brotherhood, loyalty and equality in its moral teachings. Islam proclaims the necessity of equality and brotherhood, not only among Muslims but also among all mankind in order to establish a universal brotherhood and world peace. The Holy Qur'ān said in this regards:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا  
 إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۖ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy. (49:10)

##### 5. FORTITUDE:

The moral virtue like, Fortitude is outstanding importance in the Qur'ānic scheme of belongings. In our language, the term has used in a very limited sense, implying only this much that when a calamity like death, disease or poverty may befall us we should endure it without a grumble, or in case we are harassed and put to loss or inquiry by a wicked person or an oppressor, we should not retaliate, but bear it patiently. However in the vocabulary of the Qur'ān, its implication is to a large extent greater. Briefly, we can say that fortitude means to carry on with courage and firmness hardship, loss or suffering that may come one's way in the pursuit of a noble cause or objective and God loves those who have patience.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O ye who believe! Seek help with patient perseverance and prayer;  
for Allah is with those who patiently persevere. (2:153)

Thus, from the above the given verses of the Qur'ān it is clear that the moral virtue like fortitude possesses a fundamental important in the character building of man in the Islamic framework of morality.

#### 6. REPENTANCE (*TAWBA*):

Repentance (*Tawba*) is another most essential step towards spiritual progress. In fact, whole virtuous life is basis it. *Tawba* has a spiritual significance. It is an inspiring element of the self to the implication and results of a sinful act already committed and imply the determination to make continued efforts to the consequences of the unpleasant act and to pursue the right path in future. However, the God accepts repentance from His servants and forgives the sins in many Qur'ān said:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

He is the One that accepts repentance from His Servants and  
forgives sins: and He knows all that ye do. (42:25)

Another verse in the Qur'ān God said that of those who do evil in ignorance but repent soon afterwards and are never obstinate in persisting in the wrong intentionally He the Lord Who forgives them:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا  
لِدُنُوبِهِمْ ۖ وَمَنْ يَغْفِرِ الدُّنُوبَ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except

Allah.- and are never obstinate in persisting knowingly in (the wrong) they have done. (3:135)

In fact, Repentance also includes an appeal for support and strength from Allah to help the wrongdoers not to repeat the same misdeeds. The form of repentance accepted by Allah is one that is followed by good deeds:

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

O And whoever repents and does good has truly turned to Allah with an (acceptable) conversion O. (25:71)

However, in the Islamic teaching, Repentance has three aspects, viz. Knowledge, state and action. Al- Ghazālī regards repentance as an essential (*Wajib*) that necessarily means to the achievement of the highest end. It is obligatory in all conditions on all individuals. It is also important that one must repent immediately after one has committed a sin. To repent means to cleanse and purify the heart so that it may become abode of God. Adam disobeyed God and thus was about to run into harm and aggression, (2:35, 7:19) but as soon as he realized his mistake, he repented and God accepted his repentance and promised that whoever follows His guidance shall be free from grief and sorrow:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then learnt Adam from his Lord words of inspiration, and his Lord  
Turned towards him; for He is Oft-Returning, Most Merciful.  
(2:37)

The Prophet (S) said that one who turns away from sin is like the person who has committed no sin. Repentance is accepted only after certain necessary conditions have been fulfilled. A Person must weep over his sins constantly as grief generally fills the heart.

## 7. TRUTHFULNESS (*Sidq*):

Truthfulness (*Sidq*) is one of the ethical virtues on which the Qur'ān places the supreme value. In Qur'ānic terminology, it is called the '*Sidq*' which means 'truthfulness' in word, intentions, resolution action and the various attitudes of the souls toward God. As such it is the very salt of life, being the constitutive quality of godliness. It is the light which runs through the cosmos (6:73). In fact, it is the most basic merit with which God has been declared in Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you who believe! Keep your duty to Allah and speak straight,  
true words. (33:70)

*Sidq* is the Attribute of the Divine Being (31:30). According to Qur'anic ethical teachings a man should be truthful. Truthfulness in action lies in the perfection correspondence of the inward state of the person with his outward action without the least blot of hypocrisy. Therefore, the above given verses clearly indicate the key importance of truth and avoid the falsehood in this connection God again conscious to man:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

And cover not Truth with falsehood, nor conceal the Truth when  
ye know (what it is). (2:42)

The truthful person, according to the Qur'ān, is not merely on who speaks the truth and does not utter a false word, but he should be truthful in heart and action as well. By truthfulness of heart it is meant that a person should be free from all manners of deceit and hypocrisy, and by truthfulness of action, that there should be no contradiction between what he says and what he does. In other words in thought, word and deed. The Qur'ān commended truthfulness and encourages believers to always speak the truth. The teachings of all the revealed Scriptures are also exhorted to keep the company of only those who are truthful. In fact the value of truth was so



impressed on the hearts of his followers that they not only loved it but underwent severest hardship for the sake of it. In his connection Qur'ān says:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۖ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ

Nay, we hurl the truth against falsehood and it knocks out its brain, and behold, falsehood perishes: Woe unto you for (false) things you ascribe to us (21: 18).

It may be clearly seen from the above that truth is ever stronger than falsehood. Truth is like daylight and falsehood is darkness. In fact, truth leads to virtue and virtue leads to paradise. A person keeps it up in saying the truth until in the sight of Allah he is named truthful. Lying leads to vice and vice leads to the fire. In this way, a person who goes on lying till in the sight of Allah named a liar. In this regard Qur'ān says:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ

This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath, - their eternal Home: Allah well-pleased with them, and they with Allah. That is the great salvation, (the fulfilment of all desires). (5:119)

## 8. HONESTY:

The moral virtue like honesty is very essential in Islamic ethics. According to Prophet Muhammad(S), 'when we lost this moral virtue we lost everything'. On the other hand, in the present century, we live in such a world where dishonesty is a part of our moral and social life. We watch and clap television shows and movies that promote and encourage lying and deceitfulness. With no verdict, we teach our children's are that dishonesty is good. When we asked our children's to tell the caller on the



telephone that we are not home, this is a lesson in deceit. When we refuse invitations and pretend we are busy, this is lying. We are given a lesson to our children for lying, yet the reality is that we have been their teachers. Whether we tell lies, or whether we allow our children to live in a world surrounded by deceit, the lesson is learned and the honesty begins to disappear from the hearts of the next generation.

However, the need of time is that we teach our generation about the value of honesty through the Qur'ānic teachings. Hence, Honesty incorporates the concepts of truthfulness and reliability and it resides in human thought, words, actions and relationships. It is more than just accuracy; it is more than just truthfulness, it denotes integrity or moral soundness. Qur'anic teachings proclaim and command the believers that always speak truth and forbid lying. God commands that a true believer be honest and truthful. In this regards, God command:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O ye who believe! Fear Allah and be with those who are true (in word and deed). (9: 119)

Prophet (S) once gathered all the peoples of Mecca and asked them, "O people of Mecca! If I say that an army is advancing on you from behind the mountains, will you believe me?" All said in one voice, "Yes, because we have never heard you telling a lie" (*Saheeh-Al-Bukhari*, 312). All the people, without exception, swore to his truthfulness and honesty because he had lived an unblemished and extremely pious life among them for forty years.

According to above given *Hadīth* and the Qur'ānic teachings it is clear that honesty played an essential role in character building, and also inculcate so many others virtues includes being truthful towards God by worshipping Him sincerely; being truthful to oneself, by adhering to God's laws; and being truthful with others by speaking the truth and being honest in all dealings, such as buying, selling and

marriage. There should be no deceiving, cheating, falsifying or withholding of information, thus a person should be the same on the inside as he is on the outside.

Prophet (S) warned us of the dangers inherent in dishonesty, and the benefits of living in an honest way. He said:

Truthfulness leads to righteousness, and righteousness leads to Paradise. In addition, a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness and evil-doing, and wickedness leads to the (Hell) Fire, and a man may keep on telling lies till he is written before God, as a liar. (*Saheeh-Al-Bukhari*, 5656)

#### 9. TRUSTWORTHINESS:

Along with the concepts of honesty and truthfulness is the quality of trustworthiness. It is an important subdivision of the same. The meaning of trustworthiness, in Arabic is 'amanah'. The opposite of 'amanah' is betrayal or even treason. The trustworthiness denotes, in common parlance, is that if something is entrusted to us, or committed to our safe-keeping, we should be scrupulously honest about it and return it, intact and willingly, to the rightful owner when we are required to do so. But from the Qur'anic perspective, its meanings are much wider and the faithful discharge of one's duties and obligations and the showing of due regard to all the things that call for an upright and conscientious behaviour, also, fall within their, range. The Qur'an said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Allah doth command you to render back your trusts to those to whom they are due. (4:58)

Reliability, honesty and trustworthiness are characteristics that must be present in anyone who asserted that he is a true believer of God. The 'Sunnah' of Prophet (S) indicates that dishonesty and unfaithfulness are completely condemned in Islamic

ethical domain. It is thus, the duty of every believer that if a person deposited anything with him, or he held anything in trust, he should restore it honestly to whom it was due. In the same way, he ought to acquit himself conscientiously of an other obligations, whether financial or otherwise, to the extent that if someone were to seek his advice about something, he should advise him sincerely and were the secret of anyone to come to his knowledge, he should treat it as a trust and give up from disclosing it to others.

#### 10. FULFILLING PROMISES:

Fulfilling promises in one of the part and parcel of Islamic ethical teachings it is the part of truthfulness that when a promise is made it should be fulfilled. In other words we can say that the fulfillment of undertaking and other engagements has been submitted to as truthfulness at a number of places in the Qur'ān:

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

But those who break the covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah commanded to be joined, and work mischief in the land; - on them is the terrible Home! (13:25)

In fact, the Qur'ān condemns the breaking of promises and urges the believers to fulfil their promises in any case in this regards God said:

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۚ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ

Yea, whoever fulfils his promise and guards (against evil) - then surely Allah loves those who guard (against evil). Those who take a

small price for the covenant of Allah and their own oaths - surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the Day of Resurrection nor will He purify them, and they shall have a painful chastisement. (3:76-77)

The Qur'ān clearly declared that observance of one's promises and the carrying out of one's engagements is a special branch of truthfulness, but since in the Qur'ān it has been enjoined as a virtue in its own right we have decided to deal with it separately. Qur'ān says in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ه

O ye who believe! Fulfil (all) obligations. (5:1)

In addition to such straightforward guidance and clear-cut commands, the Qur'ān also seeks to cultivate the noble quality of keeping one's word among its followers by holding forth the pledge of Divine favour and grace and felicity in the hereafter. Over and over again, the Qur'ān in many places clearly indicates that people must fulfil their undertakings and promises surely (every) promise shall be questioned about. In this regards, the Qur'ān directs:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ هَ الَّذِينَ عَاهَدَتْ

مِنْهُمْ ثُمَّ يَنْفُضُونَ عَاهِدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ

For the worst of beasts in the sight of Allah are those who reject Him: They will not believe. They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of Allah... (8:55-56)

In the light of all the above verses of the Qur'ān, it is clear that the fulfilment of promises is a Divine attributive and God never fails to keep his vow and therefore, we should also, remain true to our word and carry out our promises honestly.

### 11. TRUST IN GOD (*Tawakkul*):

The spring of happiness is '*Tawakkul*' i.e., reliance or trust in God. A person who has a complete faith in the Providential care of the God and is satisfied in his heart that He is sufficient for his needs will instinctively attain the highest degree of contentment. Beside with it, trust in God is, in itself, an excellent spiritual quality. He who is blessed with it habitually thinks and feels that God, and His Authority and Power, and Columns and Treasures are always with Him. It should be remembered here that the reliance of God, according to the Qur'ān, causes the rest and tranquility of man's hearts. According to Imam Ali, the happiest persons are those whose hearts and souls wish to worship and obey God (Tayyebi & Moenoleslam, (2004), 144)

The Qur'ān has laid a great importance on the cultivation of this moral virtue in its believers. A few of its exhortations are given below:

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ  
بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

If Allah helps you, none can overcome you: if He forsakes you, who is there, after that, that can help you? In Allah, then, let Believers put their trust. (3:160)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Allah! There is no god but He: and on Allah, therefore, let the believers put their trust. (64:13)

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

And put thy trust in Him Who lives and dies not; (25:58)

## 12. GENEROSITY:

The Qur'ān in many verses affirms that generosity too is a great quality of a man in the dominion of morality and ethics. The man, in social and spiritual life, is deeply associated with it. 'Generosity' means that a man should not keep the fruits of his wealth, power or other worldly accomplishment to himself, but share them, with other peoples and society. All the different forms of service to humanity are covered by it, such as the expenditure of wealth on the needy and the deprived ones, the rendering of assistance to others through one's knowledge and skill and the taking of pains for the sake of a fellow-man by carrying to him the help and succour he may be in need of. All these forms of service make the different branches of generosity. The Qur'ān by declaring generosity to be a fundamental virtue calls upon its followers to practice it in all its aspects.

The term stinginess is also reverse of generosity and high-mindedness. Thus, the Qur'ān has condemned stinginess and has commended the virtue of generosity. God says in the Qur'ān:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ ۚ

And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. (3:180)

The Qur'an clearly states about generosity in opening part of *Sura-i-Baqara*. Here it is mentioned that among the most important ethical attributes of those who attain salvation by following its guidance among them one is that they spend of what God has bestowed upon them on others for God sake.

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And who spend out of what we have provided for them (on others); (2: 3)

The believers of the Holy Book are agreed that the phrase '*What We have provided for them*' in the above verse embraces, apart from wealth, all the other gifts of God as well, like strength, knowledge and skill which can be employed for the benefit of others. In the same '*Surah*' again, it is explicitly set forth that:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةً

O ye who believe! Spend out of (the bounties) we have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. (2:254)

Apart of the reward in the hereafter, the Qur'an says that those who spend their earnings in God's way are repaid most liberally by Him in this world. It characterizes such spending as a profitable undertaking from the material point of view also and compares it with agricultural farming in which a person reaps a hundred grains for each grain that he sows:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The parable of those who spend their wealth in the cause of Allah is that of a grain of corn: it growth seven ears and each ear Hath a



hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.  
(2:261)

The Almighty endows us and He expects us to share generously. We are encouraged to be benevolent and unselfish with our belongings, with our time and with our exemplary behaviour (*husun-i-suluk*) towards others.

### 13. CONTENTMENT:

Like generosity, contentment also, is one of the moral righteous virtues of human beings. The two, in fact, are intimately connected with each other. According to this moral virtue, a person should be satisfied with what he earns through his toil and industry and from legitimate or lawful means. He should consider it to be his just share and refrain from casting a covetous glance at the riches of others or stretching his palm before them. From the Qur'ānic standpoint, everyone is a servant of the Allah and He, alone is Kind and Compassionate, Nourisher and Sustainer for him. It is, therefore, not good for him to look at or rely upon anyone else for the fulfillment of his needs. There is no deficiency or scarcity in the treasures of God and His Mercy is sufficient for one and all. God Says in the Qur'ān:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۚ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضْلِلِ اللَّهُ  
فَمَا لَهُ مِنْ هَادٍ

Is not Allah enough for His Servant? But they try to frighten thee with other (gods) besides Him! For such as Allah leaves to stray, there can be no guide.(39:36)

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others:(4:32)

#### 14. MODESTY (HAYA):

The virtue like modesty has crucial importance in the Qur'ānic moral world. In the ethical teachings of the Qur'ān the term is adversely opposite to the habits of shamelessness and perversity. In fact, lewdness and immodesty are often given the leading place in the Qur'ān among the things that are forbidden to the believers as in the under-mentioned verse of *Sura-i-Nahl*, which in spite of its brevity is regarded to be a self-contained directive on morality (and for which reason is generally recited at the end of the sermon at the Friday congregational prayers). It is, first, set forth in this verse that Allah enjoineeth justice and kindness and charity and generosity, and, then, it is added:

وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

He forbids all indecent deeds, and evil and rebellion: He instructs you, that ye may receive admonition. (16:90)

The prohibition of lewdness and immodesty in these and other verses is actually another way of sanctioning and enjoining modesty and purity.

The Qur'ān also disallows deeds, customs and practices which, though in themselves do not constitute lewdness, are capable of leading up to it. As for instance, it requires that when men and women who are not intimately related to one another happen to be together, they should lower their gaze and not look at each other directly:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَرَادَ لَكُمْ  
لَهُمْ ۚ إِنَّ اللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ۝ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ  
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ  
بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۝

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof, that they should. (24:30-31)

### 15. CLEANLINESS:

The Qur'ān clearly indicates the importance of cleanliness and makes it religiously binding upon its followers, as a part of its teachings on good manners and noble qualities. The Qur'ān told to the believers to observe cleanliness and keep themselves free from filth and squalor:

وَيَا بَكَ فَطَهِّرْ ۖ وَالرُّجْزَ فَاهْجُرْ

And thy garments keep free from stain! And all abomination shun!  
(74:4-5)

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean; (2:122)

The Qur'ān lays much emphasis upon cleanliness of human beings, their bodies and all belongings, foods, other eatables, dresses, living places, environment etc. In fact, cleanliness make a man praiseworthy of the love of God and nearness to Him because He loves those who keep themselves neat and clean and consequently their thought and actions are also deemed to be so.

## 16. LOVE OF GOD:

Love is basically directed to God that man should love God as the complete embodiment of all moral values above everything else. Love of God is the essence of Islam. In fact, knowledge of God is not possible without the love of God and vice versa. According to Islamic teachings one who loves God is wholly under the care of God. God looks after all his deeds, directions and thoughts. He is his adviser, the cleanser of his heart and the mover of his limbs towards good actions. God loves His Creatures most than anybody else and it evident also by a number of verses of the Qur'ān, as for instance the given verse indicates:

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ  
لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ

And those who believe will say: "Are these the men who swore their strongest oaths by Allah that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin (5:54)

In fact, the Qur'ān emphasize that man should be kind and loving toward parents, especially to the mother who bore him in pain and gave birth to him in travail toward fellow beings and all other things which are created by God by His Will.(6: 151)

In short, we can say that love of God is the most important component in the dominion of moral and philosophical teachings of the Holy Qur'ān. In other words, love is the essence of Islamic religion. All the highest social and moral virtues are borne of man's love of God Who is the Absolute Good and Supremely Beautiful. Love of God and love of creatures is interlinked because one, who loves God, loves all creatures of God. But love of God does not mean that one also has faith in other gods besides Allah. Those who indulge this kind of activities are not the true believers of God as the Qur'ān says:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ  
 آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ  
 الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

Yet there are men who take (for worship) others besides Allah, as equal (with Allah: They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty. (2:165)

#### 17. BEAUTY (*JAMAL*):

The pursuit of spiritual, moral or any other Good is good in itself. It is good intrinsically. But the perfection of form is achieved only when it is grounded in the simultaneous pursuit of Beauty, which stands for *grace*, *balance* and *refinement* in conduct. Thus, Beauty forms the structural component in the Qur'ānic term for virtue itself, i.e., *al-Ihsanah* (the Good), and of course it runs through the entire structure of the Qur'ānic View of Life. God possesses most beautiful names (7:180) and highest excellence, (37:125) and creates everything of great beauty. (32: 7) Man is created in the best of moulds (95:4) and is given a most beautiful shape. (64:3)

Islam pursues the primary importance to spiritual, moral and mental spheres of Beauty as well as value. The Qur'ān exhorts people to adopt ways of the highest value, for God loves those who perform deeds of excellence, (2:195, 5:96) good-will, and conciliation (6:62). The Holy Book advises people to return greetings with greetings of greater excellence (6:86) and repel evil with that which is best.

But, what is most remarkable, the physical dimension of life also gets its due to the full of course, controlled by spiritual, moral and aesthetic values and with the emphasis on natural grace as opposed to unbalanced artificiality and sophistication

and vulgar ostentation, in sharp contrast with the view of contempt for the physical in the ideal of 'saintliness' in other spiritually-orientated religions, on the one hand, and with the 'worship' of the physical dimension of life in the modern Sensate Culture, on the other. Now we can conclude our discussion with the Qur'ān verses that those who perform beautiful deeds shall have the highest rewards in this world and their reward in the hereafter will be better. To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, "All that is good". To those who do good, there is good in this world, and the Home of hereafter even better and excellent indeed in the Home of the righteous,(16:30)

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۖ قَالُوا خَيْرًا ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ الْمُتَّقِينَ

#### 18. BRAVERY:

The moral virtue like bravery or courage has unique importance along with the Islamic teachings on meekness, humility and tolerance. The Qur'ān also, sets great store by the qualities of boldness, courage and determination and the display and employment of force and firmness on the proper occasion. For example, when faith or justice be at stake, or there may ensue a war between truth and falsehood, the Qur'ān enjoins upon its followers not to get out of their duty but give the fullest proof of bravery and determination in the defence of what they cherish:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تَوَلَّوْهُمْ الْأَذْبَارَ

O ye who believe! When ye meet the Unbelievers in hostile array, never turn your backs to them.(8:15)

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرْصُوصٌ

Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure. (61:4)

The *sirah* of the Prophet (S) instructs and encourages us as to how we should stand against injustice and do the needful as directed by the Qur'ān. He, with his full faith and trust in God, made it clear to the believers to fight for the right, follow the right path and curb the elements of injustices wherever they locate against man or society. During the Prophet's times, there were several occasions where these believers were told that the enemy had made enormous preparations against them and collected a huge quantity of arms. On the contrary, these reports only helped to steel their hearts and intensify their religious spirit and they declared that they would see what came; Allah was sufficient for them:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا  
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best Guardian" (3:173)

However, it is the fear of death or some other loss or injury which makes a man a coward. There is no greater impediment to courage than this. The Qur'ān, as such, has taken good care to set it at nought by asserting that the time of death is fixed: if one's appointed hour has come, no one can avert it, and if it has not, no one can bring it nearer. It cannot be altered even by the fraction of a second. Likewise, whether a disaster overtakes us or not is dependent solely on the Will of God. No misfortune can touch us, or be warded off except by Allah's leave. It is all in His Hands. There can be no running away from what He has decreed:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَّتَهَا

Nor can a soul die except by Allah's leave, the term being fixed as by writing (3:145).



**19. DIGNITY AND SELF-RESPECT:**

Allied to courage is the sense of dignity and self-respect. The Qur'ān wants its followers to be self-respecting and avoid things that may degrade them in the eyes of others. As for example, its advice to them is that they should refrain from disclosing their state, as far as possible, to others even if they may be forced by poverty to starvation. Of such persons it says:

يُحْسِبُهُمُ الْجَاهِلُ أَغْنِيََاءَ مِنَ التَّعَفُّفِ ۖ تَعْرِفُهُمْ بِسِيمَاهُمْ ۚ

The ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark:  
(2:273)

According to the Islamic teachings, man should behave with other man kindly, politely and maintain the balance in his attitude and should respect the status and dignity of human individual at any cost. Further, a distinctive quality of the chosen servants of God has been said to be that they conduct themselves with dignity in situations that are lacking in tendency and refinement:

يَشْهَدُونَ الزُّورَ ۖ وَإِذَا مَرُّوا بِاللُّغُومِ مَرُّوا كِرَامًا

Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance). (25:72)

In fact, the advice of the Qur'ān to the believers is that they should always act up to a standard of worthy conduct (*suluk*) with human beings irrespective of any man-made consideration.

**20. SELFLESSNESS:**

The concept of Selflessness is thoroughly projected in the very term employed by the Holy Qur'ān for man who accepts its guidances, i.e., 'Muslim', which means: 'the human being who: (a) accepts the ideal of total surrender to God; and (b) pursues that

ideal actively'. Selflessness is a refined form of generosity that a person subordinated his own needs to the needs of others. It is this state of the mind which makes it easy for a man to give away from his provision to others while needing it himself and to endure pain and suffering willingly in order to bring solace and comfort to an unfortunate brother. Selflessness being thus a positive state in Islam, adherence to it even at the basic minimum establishes in the personality of its possessor *humility, sweetness, gentleness, large-heartedness, active sympathy for all fellow-beings, simplicity in life, unstinted devotion to labour, fortitude, sincerity, honesty* and many other virtues. From the point of view of Religious Quest, selflessness is the very starting point, being the very basis of Islamic life. Qur'ān says:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ ۖ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ  
وَالْإِنْجِيلِ وَالْقُرْآنِ ۖ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي  
بَايَعْتُمْ بِهِ ۖ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah. Then rejoice in the bargain which ye have concluded: that is the achievement supreme. (9:111)

This Covenant enshrines *total selflessness* for the Believer, which is basically not negative but positive in as much as it means, in the final analysis, 'affirmation of the self' in God in Divine Pleasure.

## 21. HUMILITY:

In the Qur'ānic stand for ethics and morality, humility is a most important virtue both from the social and moral point of views. It is the reverse of haughtiness and vainglory and denotes that a person should never think too highly of himself. He should consider himself a humble servant of the God and practice humbleness in his dealings with others.

In fact, humility is one of the greatest blessings that God can bestow on humankind. It allows one to achieve genuine submission to the Will of God. The Prophet (S) was truly submitted to God; his character was one of complete humility and based on truthful trust in God. He was a model of kind-heartedness and humility. In reality, the characteristics displayed by Prophet (S) were the firm opposite of pride and egotism. Every aspect of his life reflected humbleness, even his walking, talking, sitting or eating. So, humility should be reflecting in man's personality, even in such minor things as his manner of walking, sitting, eating and speaking. In the words of the Holy Qur'ān:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

And the servants of ((Allah)) Most Gracious are those who walk on the earth in humility. (25:63)

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. (17:37)

The truly a humble person is the one who is truly blessed. Such persons, alone, are worthy of it. In case of the unbelievers, the infidels and the heretics, if they are not at war with the believers or bent upon causing them harm or injury in any other way, the believers' attitude towards them should be one of politeness and forbearance, proper kindness and magnanimity should be shown to them, as and when the occasion may

demand. It is also hoped, in the ethical teachings of Islam, that to behave with them with humility may bring fruit with religious self-respect. However, the command to be modest is given in the Qur'ān in relation to those who believe.

## 22. FORGIVENESS AND SELF-RESTRAINT:

Forgiveness and self-restraint entail that the provocation presented by the other man and his trouble and ferociousness should be borne with good behaviour and although we may be in a position to punish him for his wickedness, we must avoid doing from taking our revenge and be ready to forgive and forget his mean, stupid and hurtful acts. This, evidently, is a moral virtue of the highest order on which the Qur'ān has laid payable stress. It has been described by it as one of the special qualities of the committed servants of the Lord. The Qur'ān says in many verses that forgive (people) and overlook (their faults) so that you may be loved and forgiven by Allah (24:22). God told to their believers that those who control their anger and pardon peoples and do good to others Allah loves them all, as the Qur'ān assures:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ  
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who spend (freely), whether in prosperity, or in adversity;  
who restrain anger, and pardon (all) men;- for Allah loves those  
who do good;-(3:134)

In the light of Islamic teachings, a man who wants benevolence and indulgence to be shown to him by God should himself be ready to forgive those who sin against him. God will, also, be forgiving and merciful towards him. In this way, the Divine Mercy and Forgiveness will naturally be in keeping with His High Splendour and Glory. Another, aspect of the uplifting incentive contained in the above verse is that God declares that His slaves should follow His own practice of forgiving his erring servants. Factually, God is Benevolent and Merciful to His defaulting slaves, and therefore, His

slaves, too, should be generous and forgiving towards their transgressing brethren and follow on His given principles of forgiveness and self-restraint:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Hold to forgiveness; command what is right; but turn away from the ignorant. (7:199)

It is to be praiseworthy that the Qur'ānic teachings on forgiveness and moderation we have discussed here were related only to personal sphere. If someone did a wrong to us, or sinned against us in any other way, in the matter of our individual rights or interests, it would be best for us to forgive. The Qur'ān is expecting us to do so. But should a person or society seek to spread mischief and corruption on the earth, or to pervert its social or moral climate, by deliberately violating the limits lay down by God, our duty would lie in dealing powerfully with him or it. To show consideration and forgiveness to such a person or group would amount to an unfaithfulness of humanity. It would be an act of contravention against the Divine Law. The Qur'ān, therefore, calls upon us to put down all such movements, persons or activities with a heavy hand and when it enjoins that the wrong-doers and mischief-mongers ought to be dealt with firmly it is, manifestly in respect of these situations and circumstances. This distinction must be borne in mind while studying the guidance of the Qur'ān on what our attitude should be towards the evil-doers and transgressors. When the Holy Prophet Muhammad (S) defeated his enemies in *Makka* and returned to that city as its conqueror, he forgave them in the following words:

قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy! (12:92)

**23. MODERATION:**

Moderation is also a very important moral virtue in Islamic ethical teachings. According to Holy Book, eat and drink, but do not be immoderate way and do not chain your hand to your neck (so that you are mean in spending), nor stretch it out to the utmost limit (so that you waste everything)(17:29). The concept of moderation is clearly indicated in the following verse of the Qur'ān:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Eat and drink: But waste not by excess, for Allah loveth not the wasters. (7:31)

**24. KINDNESS:**

Islam stress a great importance to kindness in its moral ethical teachings according to the Qur'ānic manner of teachings a man should be kindness to others especially to parents. "The Holy Prophet(S) said, it is one of the greatest sins that a man should curse his parents. Someone said, how can a man curse his own parents? Prophet (S) said, if a man abuses the father of another, that person will abuse his parents (in return)." (*Saheeh-Al-Bukhari*, 5543)

The kindness helps in to protect the society and a very important ethical quality of human's beings the following verses of the Qur'ān told the believers to be kindness in their attitude and character:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عَنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا ۝ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ  
ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them thy Mercy even as they cherished me in childhood." (17:23-24)

To conclude, after going through the brief versions of the above given moral virtues in Islamic perspective, it seems clear that these moral virtues played a pivotal role in the realm of ethical teachings and conduct. In fact, the whole structure of ethics and morality is revolves around these basic and fundamental moral ideals, and a man cannot be called a virtuous until and unless he puts into practice these ethical virtues in his personal, social and spiritual life.

However, along, with these moral, social, natural and spiritual goods which are prescribes in Islam and in the Qur'ānic teachings. There are some other goods these are religious goods. They have been classified as the five Pillars of Islam which are also played great role in our character building. These pillars or tenets of Islam are (1) Unity of God (*Tawhid*), (2) The prayer (*Salat*), (3) Fasting (*Saum*) (4) Almsgiving (*Zakat*), and (5) pilgrimage (*Hajj*). Islam bounds its followers to perform these religious goods like prayer (five times in a day), fast (one month in a year), *Zakat* (a kind of charity) etc. These are known as religious obligations. Islam holds that these goods are as essential and compulsory for every Muslim. The Qur'ān illustrates that the hidden wisdom of religious duties is the development and implementation of natural goods in the personality and character of a being. Almighty in the Qur'ān orders to the believers more than seven hundred times to offer the prayers. And what is the wisdom-hidden truth or benefit in the prayer for mankind. The Qur'ān describes that prayer (*Salat*) prevents a being from obscenity and bad deeds. Fast gives a person the consciousness of the problems of poor. *Zakat* (a kind of charity) develops the passions of help of needy and poor etc.



Besides, all these ethical values, there are certain vices or disvalues like, destruction of life, injustice, hatred and unkindness, promise-breaking, disloyalty, dishonesty, suppression and so many others which are symbolized in the Qur'ān. The Holy Book condemned these vices in its ethical teachings and moral domain.

Finally, we can say that the Qur'ān is the Book of guidance revealed on Prophet Mohammad (S) through angel *Jabril*. The Qur'ān is word of God and is the compilation of the essence of all the scriptures revealed earlier, containing a universal message and supervision to mankind for all times for all community. As such, it is the basic instrument of the unity of thought and action in respect of the Islamic way of life and practicing, standing in all its uniqueness as totally protected from contradictions and variations. This characteristic of the Qur'ān is of tremendous importance in respect of the Islamic system of beliefs, on which rests primarily and basically the consolidation of religious unity and uniformity among Muslims, a fundamental virtue the violation of which has been equated by the Qur'ān with nothing less than the greatest sin, *i.e.*, '*Shirk*'. The Qur'ān is grounded in a system of meaning, through which it is possible to understand Islam fundamentally as a system of Philosophy and a code of moral conduct. Of course, there are certain aspects of the Qur'ānic guidance where the projection is of an implicit nature. And it is there that recourse to the *Hadīth* literature becomes necessary, but only for further clarification and not for adding further dimensions to the basic structure of Islam. Also, it is necessary to know as to how the Qur'ānic guidance was put into practice by the Holy Prophet (S) himself.

The Qur'ān was so watchfully preserved because it is to be the Book of guidance for whole humanity for all times to come and now. That is why it only not addresses the Arabs alone in whose language it was revealed. It speaks to man as a human being, "O Man! What has seduced you from your Lord?-" (82:6). The practicability of the Qur'ānic teachings is established by the examples of Prophet Muhammad (S) and the good believers throughout the ages. The distinctive approach of the Qur'ān is that its instructions are aimed at the general welfare of man and are

based on the possibilities within his reach. In all its dimensions the Qur'ānic wisdom is conclusive. It neither condemns nor tortures the flesh nor does it neglects the soul. It does not humanize God nor does it deify man. Everything is carefully placed where it belongs in the total scheme of creation.

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*Note: For further details, see main bibliography given at the end of this project.*



## CHAPTER -FIVE

### SOME MAIN WESTERN ETHICAL THEORIES

Historically philosophers have developed numerous categories to broadly illustrate their ethical theories. These theories can be useful in describing certain aspects of religious ethics also. However, following are the overviews of *three* such theories: (1) Virtue Ethical theory (2) Deontological theory and (3) Consequentialist theory. Broadly speaking, all these theories have been divided into *two* broad categories, viz., **teleological** and **deontological**. Nowell-Smith differentiates the teleological and deontological theories in this way:

Teleologists regard moral rules as rules for producing what is good...and avoiding what is bad...They are to be judged empirically on the basis of their tendency to promote what is good and prevent what is bad...[and] deontologists regard rule as fundamental. Moral rules are not rules for achieving ideal ends, dependent for their validity on their success or failure in bringing about these ends, but are worthy of obedience in their own right; and a moral system is a system of rules in which some rules are regarded as depending on others.... (Nowell, Smith, (1957), (150)

While according to deontologists, viewed ethics as that to which everyone wishes to bind everyone alike through rational will. For him, moral philosophy has its goal, the highest good, that is, human beings follow moral laws out of their free will realising and in fulfilment of their duties or responsibilities. Such actions are the highest good, because they are absolute and without conditions serve only the fulfilment of moral law. For Kant, the moral law is: "Always act in such a way that the principle of your action can serve as a universal law." (Kant, (1788), 31)

In the following pages, we would like to present a brief survey of these ethical theories with their various dimensions.

#### A. VIRTUE ETHICAL THEORY

Virtue ethical theory is associated with Greek philosopher Aristotle, who uses the term '*virtue*' to express our moral obligations. Virtue may be defined as any disposition of character or personality that an individual desires in him or others. According to Aristotle, virtues are means between deficiency and excess, or vices. He warns that we should avoid these vices and focus on the mean, or virtue, which "is such as right reason declares it to be". In others, virtues are those depositions of character, which an individual considers to be good. Virtue ethics is concerned with attaining these dispositions. The theory emphasizes character development rather than the articulation of abstract moral principles that guide actions. The core of Aristotle's account of moral virtue is his doctrine of '*Golden Mean*'. According to this doctrine, moral virtues are desire-regulating character traits which are at a mean between more extreme character traits. Though, Aristotle is the real founder of this theory in the history of philosophy. His doctrine of '*golden mean*' is explained as follows:

Being happy, according to Aristotle, is like being well-fed. How much food should a man eat in order to be well-fed? To Aristotle, there is no general answer to this question in the sense of specific amount. It depends on the size of the man, what sort of work he does, whether he is ill or well, and so on. The proper amount for anyone to eat can be ascertained by trial and error; if we eat a certain amount of food and still feel hungry, we should eat more; if we eat the same amount and feel uncomfortable, then we should eat less. The correct amount is a '*mean*' between eating too much and too little. (Husain, (2005), 232)

Aristotle starts his ethics by saying that there is a supreme end for human life as a whole, and that this end is the human good. The end or good is supreme in the sense that it is not pursued for any further end, while everything else is desired for the sake of it. An understanding of this supreme end or good is of central importance for us if we are to conduct our lives well, and it is the task of ethics to help us grasp it. Aristotle claims that, just as an archer must know the mark at which to aim at, “we must try, in outline at least, to determine what, what it is.”(Jiyuan, (2007), 25)

Historically, virtue ethics theory is one of the oldest normative traditions in Western Philosophy, having its roots in ancient Greek civilization. Hence, the Greek word for “virtue” indicates literally *excellence*, and so the fitness of an organised structure or of an artificial product for the end for which it exists and by which true nature is defined. Plato highlights four virtues in particular, which were later called cardinal virtues: *wisdom, courage, temperance and justice*. Other important virtues are fortitude, generosity, self-respect, good temper, and sincerity. In addition to advocating good habits of character, virtue theorists hold that we should avoid acquiring bad character traits, or vices, such as cowardice, insensibility, injustice and vanity. (Kraut, (2001), 8)

On the other hand, the notion of virtue ethics in the West has a long history going back to Homeric times, when in its original sense ethical judgments on a person and his actions are *aretaic* and not *deontic*. That is, the focus is upon a person’s character, not upon whether he behaves according to ethical standards. A person of fine character behaves in a way that demonstrates virtues. A *virtue* is not a principle of duty like “We ought to promote the good” or “We ought to treat people justly”; it is a disposition, habit, quality, or trait of the person or soul, which an individual either has or seeks to have. (Frankena, (1973), 63-5)

According to Aristotle, virtue is not a feeling, nor a mere capacity, but a settled disposition to react to the passions and that it is difficult to bring all virtues and vices into his schemes. However, Aristotle uses the word *hexis* to denote moral

virtue. But the word does not merely mean passive habitation. Rather, *hexis* is an active condition. In the *Nicomachean Ethics*, Aristotle frequently states that virtue is a mean. The mean is a state of clarification and apprehension in the midst of pleasure and pain. For example ‘anger and pity... may be felt too much and too little and both cases not well; but to feel them at the right times with reference to the right people; with the right motive, and in the right way, is what is intermediate and best, and this is characteristic of virtue. Virtue is a matter of sticking to the mean between extremes, for example *Generosity* lies between stinginess and prodigality. There are no simple rules for deciding what the mean is- it is not an arithmetical average but an always “relative to us”. We need practical wisdom to hit the mean. According to Aristotle, it is not an easy task to find the perfect mean between extreme character traits. In fact, we need assistance from our reason to do this. (Costelle & Muirhead, (1897), 168-9)

It is rationality which is central to Aristotle’s account of human nature, and hence of his ethics. One’s agency and reason shape one’s world, a world which, for Aristotle, is founded on his dualist conception of ‘Self’ and ‘Other.’ He views human beings as individual, separate, substantial entities. The virtues consist of the moral virtues, which equip us for successful social relations within a civilized society, and of the intellectual virtues, which enable our successful engagement in rational enterprises. Aristotle compares the virtues to skills acquired through practice and habituation. They are dispositions, arising from settled states of character, acquired largely by a process of practical and reflective training; the aim is to acquire a morally ordered, yet dynamic and changing engagement with the world. (Hughes, (2001), 221)

The ‘virtue theory’ has *three* important attractions. *First*, it provides a reasonable alternative to both ethical subjectivism and the kind of moral realism. As Alasdair Macintyre writes:

Whatever it means to say of some particular member of some particular species that it is flourishing, that it is achieving its good,



or that this or that is good for it, in that it conduces to its flourishing – assertions that we can make about thistles and cabbages, donkeys and dolphins, in the same sense of ‘flourishing’ and the same sense of ‘good’ – it is difficult to suppose either that in making such assertions we are ascribing some non-natural property or that we are expressing an attitude, an emotion, or an endorsement. (Macintyre (1999), 79)

As we have already studied that Aristotle’s ethics is teleological, based and he begins his ethics by pointing to the teleological structure of human activity: when we act, we act for reasons, and we act in order to achieve something, an end (*telos*). The end we aim at defines a standard of success for our actions, whether the end is a product or a state, external to, and resulting from the activity. Or whether, it is the activity itself, successfully and appropriately performed. He is most insistent about human nature, that the good life is one lived in harmonious and co-operative relations with our fellow human beings. Moreover, as well as being social animals, he considers us also rational animals:

So our fulfillment will partly consist in the exercise of our rational faculties, both for practical and instrumental purposes, and for its own sake. Thus, for Aristotle, there are the moral virtues, which fit us for successful social relations within a civilized society; and the intellectual virtues, which enable a successful engagement in rational enterprises. (McCoy, (2004), 112)

Aristotle divided virtues into two categories: intellectual virtues, and ethical virtues or virtues of character. According to him, the intellectual sort (of virtue) mostly... comes into existence and increase as a results of teaching (which is why it requires experience and time), where excellance of character results from habituation” (Charon & Montello, (2002), 111) however, the most important intellectual virtue for ethical purposes is *phronesis* or ‘practical wisdom’, which is the excellent capacity to



deliberate about what to do in general, and not within some narrowly defined context such as profession or craft. The virtues of character are many, including courage, temperance, munificence, magnanimity and justice. Aristotle also highlights the interconnectedness of all virtues in his emphasis on the intellectual virtue of *phronesis* which, he says, controls and directs desire and feelings:

One cannot be morally good without practical wisdom, nor have practical wisdom without possessing the moral virtues. (NE VI, 13, 1144b31-32)

Aristotle agrees that virtue is shown in rational control of the passions and appetites but, unlike Plato, he does not regard the passions, emotions, and appetites as intrinsically bad, or inconsistent with the moral life. In Aristotle's view, if someone were to lack certain passions and emotional responses, we would consider such a person a deficient human being. According to him virtue is part of the soul (*Ethics*, 1099a13-15, 22-23)

In Chapter sixth of Book second, Aristotle develops his account of the way the emotions are involved in moral virtue. The habitual disposition to respond emotionally will be a virtue only if the pattern of emotional responses is *appropriate*. To clarify what this entails, Aristotle introduces the doctrine of the mean, suggesting that the virtuous person is the moderate person, inclining to nothing in excess. This notion is not meant to suggest that the virtuous life is mediocre and uninspiring. What it helps to avoid are the extremes of hedonism and asceticism.

However, an ethics of virtue is therefore, focused on improving morality of the agent's character rather than that of their particular acts. It sees acts as "rich symbols of the person we are choosing to become...we as beings of depth... create ourselves." Virtuous activities have more permanence than all other activities, "because it is in them that the truly happy most fully and continuously spend their lives". (Connell, (1978), 65)

According, to Aristotle the virtuous is that who has had to practice both reflection as well as the application of her practical wisdom and at the same time take rapid account of every new situation as it arises, if he is to develop disciplined control of her emotional responses.

For, Aristotle it is the cognitive aspect of our nature which humanizes us; nowhere is this clearer than in his definition of moral virtue:

So, a [moral] virtue is a habitual disposition connected with choice, lying in a mean relative to us, a mean which is determined by reason, by which the person of practical wisdom would determine it.( NE 106b36-1107a2)

When he speaks of moral virtues as 'lying in a mean,' Aristotle is not saying that the virtuous person is one who is by character disposed to have only moderate emotional responses but one whose pattern of emotional response is consistently appropriate to the situation.

For Aristotle, moral virtue is only the practical road to effective action. What the person of good character loves with right desires and thinks of as an end with right reason must first be perceived as beautiful. Hence virtuous person sees truly and judges rightly, since beautiful things appear they are only to a person of good character.

According to him in varying situations it may be somewhere on a continuum, either very low key, moderate, or intense. It is natural to feel fear in some circumstances, but we would count it a virtue where such fear is contained so as to avoid the kind of panic which might endanger the lives of the others. On the other hand, if someone were to act rashly in dangerous situations, this would count for Aristotle not as courage but as foolhardiness. In his account the passions, emotions and appetites are intrinsic to the life of virtue, not inimical to it. The virtues are as much undermined by the lack of positive feelings as by the excess of negative ones.

His naturalist moral virtues are in contrast to those of Kant who conceives of virtue as necessarily devoid of feeling in and its adherence to a categorical law. Aristotle, defines virtue as a permanent mental state, expressing itself in deliberate actions, and lying in a relative mean fixed by reason that is as the man of practical wisdom would fix it. Aristotle uses the term 'mean' to explain emotional feeling also. For example, we have cowardice and rashness to contrast with bravery profligacy and meanness to contrast with generosity, and so on. Gerard J. Hughes notes that for Aristotle,

There are some emotional responses which are by definition inappropriate: one cannot have just the right degree of spitefulness or envy. In these cases, there simply is no 'mean', just as there are some types of action which are by definition always wrong, such as adultery, theft or murder. (Hughes, (2001), 62)

#### **B. ARISTOTLE'S CLASSIFICATION OF VIRTUES:**

Generally, Aristotle classifies the virtue in to four categories and these are briefly explained as under:

##### **1. TEMPERANCE:**

Aristotle characterizes the virtue like 'temperance' in the sense of moderation in bodily pleasures, particularly those shared with the lower animals. Continence is closely allied to temperance, but is distinguished from it by the fact that the continent man has violent desires, whereas the temperate man either has none or has completely mastered them. Continence is therefore the inferior virtue; but, in excess, incontinence is more excusable than licentiousness, the excess corresponding to temperance; because the incontinent man is urged against his will by the superior force of passion, whereas the will of the licentious man is corrupted, and excessive pleasure is sought deliberately. (Reginald, (1945), 73-4)

## 2. BRAVERY:

Aristotle named bravery as a virtue, but the extreme of rashness at one end of a continuum and cowardice at the other end of the same continuum are its related vices. But what does Aristotle really mean when he says that someone demonstrates the virtue of bravery? Aristotle defines this virtue in terms of a certain domain or kind of problem or concern that face humans, viz. fear and boldness or daring. That is to say, courage is displayed when we are afraid of some expected evil but nevertheless are able to act in spite of our fear. Hence, Aristotle further defines the virtue of bravery in this way he said:

The brave person will find death and wounds [potential costs of bravery] painful, and suffer them unwillingly, but he will stand firm against them because that is fine or because failure is shameful. Indeed, the more he has every virtue and the happier he is, the more pain he will feel at the prospect of death. For this sort of person, more than anyone, finds it worthwhile to be alive, and is knowingly deprived of the greatest goods, and this is painful. But he is no less brave for all that; presumably, indeed, he is all the braver, because he chooses what is fine in war at the cost of all these goods. (Aristotle, (1962), 29)

Aristotle, further uphold that it is righteous to fear a bad reputation in fact, if people do *not* fear this then Aristotle calls them disgraceful, “for he who fears this is a good man and has a sense of shame, while he who does not is shameless” (*Ethics*, 1115a13-15). Aristotle builds on the concept of fearing the right things, but what does that mean? Aristotle maintains that “[the brave man] will fear even such terrible things, but as he should and as *reason* follows, for the sake of what is noble; for this is the end of virtue” (*Ethics*, 1115b11-13). Reason allows a person to pursue virtue in the right manner. For Aristotle, there is no “one” thing that makes one person brave over another because “what is fearful is not the same for all men” (*Ethics*, 1115b7).

Assuming that Aristotle is right about death being the most fearful thing known to man, he argues that it is reasonable to fear death in certain circumstances, such as times of war, since the “perils here are the greatest and noblest” (*Ethics*, 1115a28-32). By the same token, he calls a person brave “if [the person] is fearless in facing a noble death or in facing emergencies in which death is close at hand” (*Ethics*, 1115a33-35). Certainly the person cannot charge into battle recklessly without reason because that person would die. Not only would that be a bad decision, but it would seem to be what Aristotle defines as a rash person. However, Aristotle defines a rash man who “is thought [...] to be boastful and a pretender to bravery” (*Ethics*, 1115b29-30), or a person who has the appearance of being brave but does not carry out any brave actions.

Likewise, the person cannot fear death to the point where the person becomes a coward, which is the deficiency of bravery. A coward “fears the things he should not, and in the manner he should not [...] and he is also deficient in courage [...] for he is afraid of everything” (*Ethics*, 1115b35-1116a1; a3). If the person were to fear the wrong things, then it is certain that the person’s fear of death would paralyze the person in battle, thus being ineffectual and taking no action or the wrong actions. Aristotle claims that courage thus defined is paradigmatically exhibited on the battlefield. This is in part because here one faces the greatest of all dangers: death and that one does this in order to protect the greatest of all values: the safety and prosperity of one’s *polis*.

We can choose to demonstrate bravery in battle as well; in order to demonstrate this action; we must have already acquired the habit of bravery. Aristotle emphasizes this theme throughout his work: there is a right manner, or right reason, for a person to exude courage and fear; and when the action is done according to right reason, it is virtuous. When actions are not performed in accordance with virtue and reason, it results in a vice. This is how Aristotle presents the rest of the ethical virtues; he discusses the virtue, its two vices, and detail actions that people take and put them

somewhere along the spectrum of deficiency, mean, and excess, with the mean being sought after. Those who perform these virtues according to right reason will maintain the right kind of happiness.

### 3. JUSTICE:

The virtue like 'justice' has a key importance in the moral philosophy of Aristotle. Hence, from an ethical standpoint, it is crucial to examine what Aristotle considers as the best and most complete virtue. Aristotle concludes his discussion of virtue of character in the *Nichomachean Ethics* by devoting an entire book five, to justice.

Aristotle demonstrates that one way to see law is through the connection between virtue and living a good life and the law. If breaking the law results in injustice, then laws must be just (*Ethics*, 1129b12). According to him, "justice seems to be not only a moral virtue, but in some pre-eminent way the moral virtue." And Aristotle say that there is a sense of the world in which the one we call just in the person who has all moral virtues, insofar as it affects other people. However, virtue like justice is a part of the law, and breaking the law results in injustice, then the law "orders us to perform the *actions* of a brave man e.g., not to desert our post, nor to take flight, nor throw away our arms ... and similarly with respect to the other virtues and evil habits, commanding us to do certain things and forbidding us to do others; and it does so rightly if it is rightly framed, but less well if hastily framed" (Jogmohan & Kumar, (2011), 228-9)

If the concepts just and *fair* serve as means, where does that leave injustice? Aristotle considers injustice both a deficiency and an excess. Injustice is an excess "of what is beneficial without qualification" and it is a "deficiency of what is harmful" (*Ethics*, 1134a9-12). The term "without qualification" is a confusing term which needs elaboration, and to demonstrate this, I use the following example. Imagine that there is a boss who has two employees working for him. One employee receives less than the other one yet they both put in an equal amount of work. If the two workers did not



have any other outstanding credentials -perhaps one worked for more years and thus deserves a higher pay or one received a bonus for acquiring more clients, then the employee who received more for less gained that extra money “without qualification,” or obtained it without a logical reason. A “deficiency of what is harmful” may occur if the boss of the employees decides to cut drastically one of the employees’ pay for no good reason so that he could not afford to sustain his life. To show how unjust this action is, imagine that the company grosses more than enough to allow everyone to have a luxurious salary. This example illustrates some serious wrongdoings because it affects people in a negative and undeserved way. Recall that the law and virtue is related; since the law is a branch of justice, people commit an injustice as well. But this kind of justice is complete virtue because it includes all of them, so committing an injustice is much worse than neglecting one virtue. (Jogmohan & Kumar, (2011) 214-15)

Still within the context of justice as a complete virtue, Aristotle praises the “just person” who “acts for what is expedient for someone else, whether for a ruler or a member of the community” (*Ethics*, 1130a5-7). Justice is a virtue that always impacts others. On the other hand, the worst kind of person is one “whose evil habit affects both himself and his friends” (*Ethics*, 1130a7-8). In Aristotle’s conception, neglecting or committing injustices over a span of a lifetime leads to one to become an evil person.

Aristotle keys in on two conceptions of justice, proportional justice and complete justice. Proportional justice, or a justice based on equal geometrical proportions, and corrective justice, which contains a judge who restores the balance of proportions when it is disrupted. Proportional justice depends on “four things; for the persons to which it happens to be just are [at least] two and the things are distributed into [at least] two parts” (*Ethics*, 1131a19-21). This logic applies to the equal as well, based on the idea of proportions. The commentary at the back of the *Ethics* provides an example of the kind of proportion that Aristotle acknowledges: For example, five is greater than three but less than eight, and it is also equal to the sum of three and two.



Now in transactions, what is given may be of greater value or of less value than what is received. Hence it is possible for what is given to be equal in value to what is received ... fairness is a species or an application of equality. Evidently, just as the equal lies between the greater and the less, so the fair lies between what is unfair in excess and what is unfair in deficiency. (Aristotle, (1962), 262)

This equality becomes an important component with respect to the mean of fairness and how it is distributed; if the parts are not divided equally, "quarrels and accusations arise" and this occurs when the "equality of ratios" is not adhered to (*Ethics*, 1131a24; 32).

Aristotle considers those who violate this proportion as unjust, but how? For instance, imagine another scenario where a boss has a bonus to distribute to two members of the company. Both members worked on the same project for an equal amount of time and both put in an equal amount of work to see the project succeed. However, the boss gives one of the workers double what he gave the other one. In Aristotelian logic, the boss committed two injustices: he acted unjustly by giving one of the workers more than he deserved, and the other worker was *treated* unjustly by receiving less than the worker earned (*Ethics*, 1131b17-21). Ideally the two workers should receive the same payment, and in a just society, everyone should work to keep these proportions equal.

Nevertheless, humans will always make mistakes and commit wrongs that destroy the proportion. So Aristotle includes one more type of justice: corrective. Unlike proportional justice, corrective justice measures the "amount of harm" that occurred within the exchanges and it serves to "[treat] both parties as equals" (*Ethics*, 1132a5-7). Corrective justice differs in another respect as well: a righteous judge exercising justice attempts to equalize situations given in the court. If a person kills another, "the suffering and the *action* are distinguished as unequal" so the judge steps in and tries to balance the loss that the victim experienced "by means of a penalty which removes the gain of the assailant". (*Ethics*, 1132a8-13) The judge acts as a type of mean because the judge tries to restore justice and harmony to the unjust cases.

Having corrective justice in a society restores the loss of the offended and removes the gain that the perpetrator took. The restoration is important because the perpetrator who serves out the penalty can return to society and can still maintain a virtuous life. However, if the person continues to pursue these unjust actions, Aristotle would not consider the person as living a virtuous life if all the person does is spend time in jail, on parole, or whatever sentence the judge gives. (Aristotle, (1962)20-25)

In order to live a virtuous life, a person must not only understand virtue, but must practice it throughout a person's life and the person's descendants. Both ethical and intellectual virtue connects to prudence, or the ability to deliberate well about what is good and bad for a person. While ethical virtues such as bravery, generosity and good temper are important habitual dispositions essential to living a virtuous life, it is justice that Aristotle acknowledges as the most complete virtue because it incorporates all of the other ones. By neglecting any given virtue, the person also breaches justice as well. To pursue the virtuous life means that a person ought to follow the law and pursue virtuous actions. Aristotle's conception of the virtuous life serves as a strong foundation for the way in which citizens ought to conduct their lives. We must turn to the *Politics* to understand Aristotle's conception of the polis, a term that will be defined in the next chapter, and how the virtuous life fits into the polis.

#### **4. FRIENDSHIP :**

Aristotle characterize friendships as a virtue and he say that virtue like friendship supplies the "focal meaning" of friendship. He said that there are three varieties of Friendships; it may be based on utility, on pleasure, or on goodness of character. In this regard he said that the best or most complete variety of friendship, he signals that it is friendship to the fullest extent and that other associations are friendship by virtue of their approximation to it. According to him friendship is an indispensable assist in enclosing for ourselves the higher moral life; if not itself a virtue, it is at least

associated with virtue, and it proves itself of service in almost all conditions of our existence.

Aristotle maintains that the virtue like friendship is essential to well-being, of human society. He further says that life is essentially a good and Pleasant thing for the good man, and thus to be conscious of the existence of a good friend is to increase our own well-being, by sharing the life-activities which constitutes another's well-being. He describes the justification of friendship in terms of proper self-love and in this regards he vision:

For it is said that we must love most the friend who is most a friend; and one person is most a friend to another if he wishes goods to the other for the other's own sake, even if no one will know about it. But these are features most of all of one's relation to oneself; and so too are all the other defining features of a friend, since we have said that all of the features of friendship extend from oneself to others (Aristotle, (1962), 2-6)

To conclude the preceding discussion, we can say that the philosophy of Aristotle played a well balanced role in the history of moral philosophy from Greek to the present times. Aristotle's doctrine of 'Golden mean' is general framework for his moral philosophy of goodness. This framework can be filled in with the virtues of the individual or a community and as Macintyre highlights this that it as relevant to today's society as it was to the radically different world of ancient Greece in which it was developed. After Aristotle, medieval theologians enhancing Greek lists of virtues with three Christian ones, or theological virtues: faith, hope and charity. Interest in virtue theories continued through the middle ages and declined in the ninetieth century with the rise of many moral theories like deontologism and utilitarianism. In the mid twentieth century, virtue theory received special attention from philosophers who believed that more recent approaches to ethical theories were misguided as they are for focusing only on duty and consequences of an actions and they missed the key

importance of virtue ethical theory in which Aristotle give special attention on virtuous character traits instead of rules and duties. In this regard the well known modern philosopher Alasdair Macintyre defended the central role of virtues in moral theory and argued that virtues are grounded in and emerge from within social traditions.

### C. DEONTOLOGICAL ETHICAL THEORY

The great German philosopher Immanuel Kant propounded an ethical theory that is very difficult to interpret, but it has generally been constructed as the prime example of Deontological ethical theory. However, the word '*deontology*' is derived from the Greek word '*Deon*' meaning 'duty' or 'obligation'. Deontological ethical theories place special importance on moral rules and on the related concept of duty. *In deontological ethics, an action is considered morally good because it conforms to a moral law, principle, or rule, not because the product of the action is good.* Kant begins his ethics by declaring that '*good will*' is the only good thing which can be held to be unconditionally good and he insists again and again on its supreme and incomparable imperative. In this connection to define good will Kant says:

Nothing can possible be conceived in the world, or even out of it, in the world which can be good without qualification except a Good Will. Intelligence, wit, judgment and the other *talents* of the mind, however they may be named, or courage, resolution, perseverance, qualities of temperament, are undoubtedly good and desirable in many respect; but these gifts of nature may also become extremely bad and mischievous if the will which is to make use of them, and which therefore constitutes what is called *character* is not good. (Kant, (1923), 10)

Therefore, the central pillar of Kant's deontological ethics is to define what he takes to be the absolute good. This will set the stage for understanding what morality is. This

is because the moral agent must strive to attain the good. According to Kant, the only thing that is good without restriction or conditions is the '*good will*'. That is to say that the good will in all circumstances is an absolute and unconditional good. Kant's deontological ethics is undoubtedly one of the most influential; at least, in modern ethical discourse. The theory is to a large extent motivated by a reaction against hedonism, especially the egoistic aspect of hedonism. Thus, Kant's deontological ethics insofar as it does not take into consideration the consequences of an action becomes a non-Consequentialist theory and the most popular one of course. Talking about non-Consequentialist theories, we have act and rule non-Consequentialists. According to deontologists, the rightness of an action depends on whether it accords with a rule irrespective of its consequences. Acts are rights or wrong in and of themselves because of the kinds of acts they are not simply because of their ends or consequences. Deontologists have argued that human beings sometimes have duties to perform certain actions regardless of the consequences. Police officers have a duty to issue traffic tickets even when doing so does not produce the greatest good for the greatest number. Teachers have the obligation or duty to fail students who do failing work even if failing that student produces more misery than happiness. (Cornmon & Lehrer, (1991), 305-6)

In other words, the key to morality is human will or intention, not consequences. Consider the following example: Suppose John is driving down the road and sees someone on the side of the road having difficulty with a flat tire. John notices that the car is a brand-new Cadillac and the driver of the car (an elderly woman) is wearing a mink coat. John thinks to himself, "If I help this woman, she will give me a large reward." So, John stops his car and helps the woman fix her flat tire. In the second case, Mary drives down the road and sees someone on the side of the road having difficulty with a flat tire. Mary says to her-self, "That woman seems to be in trouble. I think I should help her." And she does help her. Kant would argue that there is a moral difference between case one and case two, despite the fact that the consequences in the two cases are identical. In both cases, John and Mary (on a

utilitarian view) did the right thing by helping the woman, thereby producing the greatest good for the greatest number. However, Kant would argue that even though John and Mary both did the right thing (Kant would say that they both acted in accordance with duty), there is still a moral difference. Mary did the act because it was her duty, whereas John was motivated by self-interest. Kant would not say that John was immoral. After all, he didn't do anything wrong. In fact, he did the right thing. But, because he didn't do it for the right reason, his action has no moral worth. He did the right thing for selfish reasons (which are still better than doing the wrong thing, that is to say performing an action inconsistent with duty). Kant draws a distinction between actions that are merely in accordance with duty and actions that are taken for the sake of duty. And, he holds that only actions that are done for the sake of duty have moral worth. (William (1973), 119)

Therefore, Kant believed that all Consequentialist theories missed something important to ethics by neglecting the concept of duty. But that is not all. Kant also believed that by focusing only on consequences, utilitarian-type theories missed something even more basic to morality, namely, a '*good will*' or the intention to do what is right. As we already cleared that Kant begins his treatise on ethics as follows "It is impossible to conceive anything at all in the world, or even out of it, which can be taken as good without qualification, except a good will" s. This means that there is no situation in which the addition of what is the highest good make the situation normally worse. Kant claims that the one thing good without qualification is a good will but explaining what he means by "*good will*" is far from easy. It will be enough to begin that according to Kant "the good will is not good because of what it effects or accomplishes or because it adequacy to achieve some proposed end. (Ewing, (1953), 51)

Kant's assertion that nothing is un-conditionally good except a good will health, wealth, intellect is good only insofar as they are used well. But the good will is good in itself its shines forth like a precious jewel even if though the niggardly provision of a step motherly nature then agent is sufficiently strong rich or clever to

bring about desirable states of affairs. Attention is thus focused from the outset on the agents will on his motives and intentions rather than what he actually does. What motives or intentions make the good will good? The good will is only motive is to do its duty for the sake of doing its duty. Whatever it intends to do it intends because it is its duty. A man may do what is in fact his duty from quite other motives. A shopkeeper giving the correct change may be honest not because it is his duty to be honest but honesty pays off by bringing him custom and increasing his profits. (Kant, (1923), 11)

Action cannot and need not to be justified on grounds of their alleged good or bad consequences for an individual or society. The rightness of an act is derived from some features of an action itself, and not with reference to its consequences. A moral action is right as a matter of principle; it is right or wrong in itself. No consequences can make an act as right or wrong. Kant's deontological ethics carries the thesis that the only thing that is good without qualification is the good will. In other words, the good will is intrinsically good and that it would remain so no matter what its consequences are. He saw other things such as happiness, courage, temperament, etc, as good, but that the necessary condition of the goodness of these things is that they be possessed by a person with the good will. In other words, the good will is good in terms of nothing but for the fact that it is good in itself. It means further that, in Kant's view, it is the intention behind the action that matters and not the consequences. The consideration of consequences has no place and importance in the moral commitment of Deontology. Moral commitments are imperative or unconditional and unqualified. They are essentially innocent of consequences. (Marshall, (1958), 64)

Deontological theories are of *two* kinds, rule Deontology and act Deontology. According to rule deontologists, the morality of action is determined by moral rules for example, it is wrong to lie as lying breaks the moral rule that prohibits lying. According to act deontologists, the morality of acts cannot be determined by rules



alone for rules can have exceptions. If rules have exceptions, then the rightness or wrongness of each a practical act must be intuited.

According to deontologist, the basic judgments of obligation are all purely particular ones like “In this situation one should do so and so”. Each case must be judged on its own merits, for no case is exactly like any other case. (Ewing, (1953), 52-3)

Kant most distinctive contribution to ethics was his insistence that over actions possess moral-worth only when we do our duty for its own sake. He first introduced this idea as something accepted by our common moral consciousness and only then tried to show that it is an essential element of any rational morality. In claiming that this idea is central to the common moral consciousness, Kant was expressing in heightened form a tendency of Judeo-Christian ethics and revealing how much western ethical consciousness had changed since the time of Socrates, Plato and Aristotle. Kant’s ethics is based on his distinction between hypothetical and categorical imperatives.

### **1. CATEGORICAL IMPERATIVE:**

Kant calls the fundamental principle of morality the categorical imperative. An imperative is a command. It tells us what we ought to do or what we should do. The categorical imperative contrasts with what Kant calls hypothetical imperatives. A hypothetical imperative is a command that begins with “if,” for example, if you want to get a good grade, you ought to study, or if you want to make a lot of money, you should work hard, or if you want to stay out of jail, you should not break the law. But the categorical imperative is un-hypothetical, no ifs whatsoever. Just do it! You ought to behave morally, period; not: if you want people to like you, you should behave morally; not: if you want to go to heaven, you should behave morally. It is just “you ought to behave morally.” However, in Kant categorical imperative it is enjoined with the hypothetical imperative. The ‘hypothetical imperative’ postulates the practical dimensions of possible action as a means to achieve what one desires or which one

may possibly desire. The 'categorical imperative' is presented as necessitating objectives and action without regard to any other end. In this sense, Fagothey said:

If the action is good only as a means to something else, the imperative is hypothetical; but if it is thought of as good as itself, and hence as necessary in a will which of itself conforms to reason as the principle of this will, the imperative is categorical...  
(Edwards, (1967), 508)

In other words, the categorical imperative commands absolutely and unconditionally. Kant is of the view that we cannot derive ethical conclusions from metaphysical or theological knowledge of the good (which we lack) or from a claim that human happiness is the sole good (which we cannot establish). We lack the basis for a teleological or consequentiality account of ethical reasoning, which therefore cannot be a simply a matter of means-ends reasoning towards some fixed and knowable good.

However, if reasoning about a action, that is practical reasoning is not means-ends reasoning what can it be? Kant's alternative account proposed simply that reasons for action must be reasons for all. He insisted that we can have reasons for recommending only those principles of action which could be adopted by all concerned, whatever their practical desires, social identities, roles or relationships. Correspondingly, practical reasoning must reject any principles which cannot be principles for all concerned, which Kant characterized as non-universal able principles.

What is the categorical imperative? Kant gives several formulations of it. We will focus on two formulations. The first formulation emphasizes a basic concept in ethics called "universalizability." The basic idea of universalizability is that for my action to be morally justifiable, I must be able to will that anyone in relevantly similar circumstances act in the same way. For example, I would like to cheat on my income tax, but could I will that everyone cheats on income taxes, thereby leaving the

government insufficient funds to carry out programs I support? I would like to tell a lie to extricate myself from an uncomfortable situation, but could I will that someone else lie to me in order to get him or herself out of a difficult situation? Kant's formulation of the categorical imperative is as follows: Kant gives this model conception of practical reasoning some good names. He calls it the 'supreme principle of morality' and the 'categorical imperative'.

Act only on that maxim whereby thou canst at the same time will  
that it should become a universal law. (Kant, (1923), 46)

The formulation of the categorical imperative focuses on the fact that human beings have intrinsic value (that is, value in and of themselves). Because, human beings have intrinsic value, they ought always to be treated with admiration and never to be treated as mere things. When I treat someone as a thing, an object, a tool, or an instrument, I am treating that person as a means to my own ends. Kant argues that the man exists as an end in himself. Every end can only exist in relation to a will, which is essential to the things. Hacrazi highlights Kant's view and pointed out:

...ends which are also duties like performing moral actions for the  
sake of duty. But products of moral actions are not absolutely  
good, and morally good actions are not absolutely good, such  
supreme goodness belonging only to the will. Since the end cannot  
be less perfect than the will, only rational agents as far as they are  
possessed of a will itself capable of being a good will actuated by  
the idea of the law, can be the ends of a categorical imperative.  
(Paton, (1953), 66-172)

The second formulation that has had still has the greatest culture resonances which require us to treat others with impartial respect. It runs treat humanity... never simply as a means but always as an end. The categorical imperative is a universal moral principle that is directed by reason. To call it categorical means that the law is not

subject to contingencies or exceptions and to call it an imperative means that we must obey the directive. A categorical imperative tells us to act in such a way that the maxim of our actions could be raised to a universal law. It means what once actions should be able to be followed by every one without resulting in any contradictions. It cannot be universalized moreover; the integrity of moral life cannot be maintained. It means that a categorical imperative always directs us to act with ultimate respect for absolute value. According to second Categorical imperative:

So act as to treat humanity, whether in thine own person or in that of any other, in every case an end and never as means only, (Kant, (1923), 56)

This maxim holds a person as an end in itself and not as a means. Man is essentially a rational being. The rational nature is an end and has an absolute value. Thus rationality of human beings ought to be respected. We should respect our own personality and that of others. Personality has an absolute worth. To make a false promise to a creditor is to use him as a means to one's profit and not to respect him as a person. According to Kant, this is the principle of inherent dignity of man. We should act in such a way that we never use ourselves or any other individual as a means to an end; rather, we must always respect each other person's dignity and worth.

Kant claims that categorical imperative can be used to justify the underlying principle of human duties. For example, we can show by reduction and absurdum arguments that promising falsely is not universalizable. Suppose that everyone were to adopt the principle of promising falsely: Then there would be much false promising, trust would be destroyed and many would find that they could not get their false promises accepted, contrary to the hypothesis of universal adaption of the principle of false promising. A maxim of promising falsely is not universalizable, so the categorical imperative requires us to reject it. Parallel argument can be used to show

that principle, such as those of Coercing or doing violence are not universalizable, and so that it is a duty to reject these principles.

The third categorical imperative is “kingdom of ends”. It says to treat ourselves and every other person as of equal intrinsic value; behave as a member of an ideal republic in which each citizen is a sovereign and a subject, in which each is a means and an end, in which each realizes his common good in promoting the good of others. The third formulation of categorical imperative demands that we recognize our own autonomy and that of others. Kant speaks of a human being as “something whose existence has in itself an absolute value”. He goes on to say that “man, and in general every rational being, exists as an end in himself, not merely as a means for arbitrary use by this or that will” on the basis of this, he offers the following formulation of the categorical imperative:

Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end. (Reginald, (1945), 197)

Kant holds that an action cannot be right unless it is done on some general principle, which the agent accepts. Kant divides principles or maxims of conduct into two classes, which he calls Hypothetical and Categorical imperatives. A hypothetical imperative is a principle of conduct which is acceptable not on its own merits, but simply as a rule for gaining some desired end. But a categorical imperative would be one that is accepted on its own merits and not as a rule for gaining some desired end. If an action were done on a principle which is a categorical imperative we might say that it was done for a principle and not merely on a principle. In fact we can distinguish three cases, viz., and action in accordance with action on an action for a principle. A hypothetical imperative tells us to act in a certain way and need for the action is thus conditional on our desiring. But a categorical imperative commands us unconditionally. For example take such and such a road if you want to go somewhere and which you may not do is a hypothetical imperative not a categorical imperative,

but do not tell lies that are categorical imperative and this is ethically unconditional. Kant holds that there are categorical as well as hypothetical imperatives; a view which may philosopher reject. And he holds that an action is right only if it is done on a principle which is a categorical imperative that is if it is done for a principle. Therefore no hypothetical imperative would be accepted by all rational beings as such they must be accepted on their own merits and must therefore be a categorical imperative. The supreme criterion Kant often called "the categorical imperative" or "the moral law". It would be better to call it the "supreme principle of categorical imperative". It is a second order principle which states the necessary and sufficient conditions that must be fulfilled by any first order principle if the latter is to be a categorical imperative and an action determined by it is to be morally right. We may now sum up the theory. An action is right only if the agent's sufficient motive in doing it is the affect that he recognizes it to be required in the circumstances by a right principle of conduct. A principle of conduct is right only if it would be accepted on its own merits by any rational being no matter what his special tastes and inclinations might be. It must therefore be a principle which is acceptable to rational beings simply because of its intrinsic form and not because it is a rule for gaining some desired end.

Kant was firmly opposed to the utilitarian principle of judging any action by its consequences. His ethics is a deontology. In other words, the rightness of an action depends on whether it accords with rule irrespective of its consequences. In one essay Kant went so far as to say that it would be totally wrong even if it would be murder that a man who came to your door seeking to kill an innocent person hidden in your house. This kind of situation illustrates how difficult it is to remain a strict deontologist even when the principle's clash or may clash. Apparently, Kant believed that his principle of universal law required that one never tell lies, but it could also be urged that his principle of treating everyone as an end would necessitate doing everything possible to save the life of an innocent person. Another possibility would be to formulate the maxim of an action with sufficient precision to define the circumstances under which it would be permissible to tell lies, but it could also be argued that his principle of

treating every one as an end would necessitate doing everything possible to save the life of an innocent person. In another, possibility would be formulating the maxim of an action with sufficient precision to define the circumstances under which it would be permissible to tell lies, for example we could all agree to a universal law that permitted lies to people intending to commit murder. Kant did not explore such situations. (Kant, (1923), 21)

Although, we can say that Kant's deontologistic theory played a greater role in the realm of morality and ethics and it is quite a satisfactory theory. There are numerous situation from there the theory has its own relevance. But there are some objections raised against Kant deontological theory. Some of them are for example of an overcrowded life boat where someone must be sacrificed as a means of preserving the others. Kant imperative provides us with no way to decide. The second situation is one in which all the alternatives allow us to treat someone as an end. Kant imperative does not provide a way to decide. For example, if in a family with a talented child another's with a mentally disturbed child who terrorize them neighbourhoods. Another objection raised against Kant deontological ethical theory is the problem of duties. And this is more serious one. This objection was raised by David Ross in the twentieth century who argues:

Numerous "prima facie duties," rather than a single formal principle for deriving them, are themselves immediately self-evident. Ross distinguished these prima facie duties (such as promise keeping, reparation, gratitude, and justice) from actual duties, for "any possible act has many sides to it which are relevant to its rightness or wrongness." These facets have to be weighed before "forming a judgment on the totality of its nature" as an actual obligation in the given circumstances. (Duignan, (2011), 70-1)

However, according to Kant the duties we derive from the categorical are absolute duties. He is therefore committed to what we previously called action absolutism that



certain acts are always right or always wrong. Thus, for Kant the obligation not to tell a lie is an absolute duty so that we ought not to tell lie under any condition. This however leads to some results that are surely morally repugnant. Assume that you are trusted by the local Nazi commander in occupied Holland and that you are harbouring Jewish refugee for whom the commander is searching. The commander comes to your door and trusts you; ask that you are hiding the refugee? You know that he will go away without searching if you say you are hiding no one and that saying nothing would amount to telling him the truth. It seems clear that you should lie in this situation, but a Kantian who remembers the absolute duty to tell the truth would say that you should admit, that you are hiding the refugee, and so in Kantian domain it is wrong. It is to be clear that the duties derived from the categorical imperatives should not be taken as absolute duties but rather as what have been called *prima-facie* duties. The problem of refugee has been clear that there will be a problem in implementing of this theory. Kant's theory also fails in some situations and is fully appropriate theories. In the case of refugee, the person is faced with conflicts of duties, for he has a duty to help the refugee and a duty to tell the truth. This case can be handled easily, but in Kantian theory, to always speak the truth makes the situation too complicated. (Cornman & Lehrer, (1991), 313)

According, to Kant, obedience to the law is unconditionally good, a part from it is an effect that he is then driven to conclude that the highest end must include happiness and thus receives a part of its worth from the satisfaction of desires and feelings. The inconsistency is due to a primary obstruction. If we can once separates the idea of duty from the well-being of the agent than they cannot be philosophically reunited to us. However, we have seen that in the theory of Deontology that which was put forwarded by Great philosopher Kant that consequence of an action depends upon only on motives not the agent's happiness. Now, it is true that the morally best action under given circumstances is one to which conscience directs us for we have no guide but our own convictions. The morally best action on the grounds of morality is that we perform deliberately through the power of our freedom and this means that

practically that it is morally right for the agent to perform the actions he believes to be best. In this sense therefore, the motive determines the morality. But it is an error to infer that the motive is independent of the foreseen affects upon the character and happiness of the agent or of other persons.

Thus, we conclude that both the Teleologists and Deontologists philosophers have done their best to provide very simple and workable theories of morality and ethics which are very much open to imperial verification and which hold good in all cases. Of course the facts of ethical life are so vast and complex, and it cannot be easy to interpret. The philosophers have tried their best to provide a workable solution to solve the difficult ethical day to day problems.

#### **D. CONSEQUENTIALIST THEORIES:**

Consequentialism is a theory of ethics which maintained that consequences are an important indication of the moral value of one's actions. The theory is a sub class of teleological moral philosophy. Consequentialism holds the view that an action is good only if it brings as its necessary consequence the greatest amount of happiness to the greatest number of people or the individual's long-term self-interest. Consequentialism defines the desired end in terms of either the long-term self-interest of the individual or the greatest happiness of the greatest number of people. **Utilitarianism** is the most- well known Consequentialist theory of ethics. Jeremy Bentham in the late 18th century and John Stuart Mill in the 19th century formulated this way of thinking. Such 'hedonistic' utilitarians argue that the principle to judge our moral thinking is utility, that is, the maximization of happiness, in the sense of pleasure and the minimization of suffering, in the sense of pain. In any situation the morally right thing to do is the action that promotes the greatest happiness for the greatest number of people. According to Consequentialists:

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Correct moral conduct is determined solely by a cost-benefit analysis of an action's consequences: Consequentialism claims that an action is morally right if the consequences of that action are more favourable than unfavourable. (Moore, (1971), 220)

Consequentialist normative principles require that we first tally both the good and bad consequences of an action. Second, we then determine whether the total good consequences outweigh the total bad consequences. If the good consequences are greater than the action is morally proper. If the bad consequences are greater, then the action is morally improper. Consequentialist theories are sometimes called '*teleological* theories' derived from the Greek word *telos*, or end, since the end result of an action is the sole determining factor of the morality.

Although, Consequentialist theories became popular in the 18th century by philosophers who wanted a quick way to morally assess an action by appealing to experience, rather than by appealing to gut intuitions or long lists of questionable duties. In fact, the most attractive feature of consequentialism is that it appeals to publicly observable consequences of actions. Most versions of consequentialism are more precisely formulated than the general principle above. In particular, competing Consequentialist theories specify which consequences for affected groups of people are relevant. According to Hare R.M. *three* subdivisions of consequentialism emerge:

### **1. Ethical Egoism:**

An action is morally right if the consequences of that action are more favorable than unfavorable only to the agent performing the action.

### **2. Ethical Altruism:**

An action is morally right if the consequences of that action are more favorable than unfavorable to everyone except the agent.

### 3. Utilitarianism:

And action is morally right if the consequences of that action are more favourable than unfavourable to everyone. (Hare, (1952), 16)

All of these theories focus on the consequences of actions for different groups of people. But, like all normative theories the above three theories are opponents of each other. They all yield different conclusions. Consider the following example. A woman was travelling through a developing country when she witnessed a car in front of her run off the road and roll over several times. She asked the hired driver to pull over to assist, but, to her shock, the driver accelerated nervously past the sight. A few miles down the road, the driver explained that in his country if someone gives support to an accident victim, then the police often hold the supporting person responsible for the accident itself. If the victim dies, then the supporting person could be held responsible for the death. The driver continued explaining that road accident victims are therefore usually left unattended and often die from exposure to the country's harsh desert conditions. On the principle of ethical egoism, the woman in this image would only be concerned with the consequences of her attempted assistance as she would be affected. Obviously, the decision to drive on would be the morally proper choice. On the principle of ethical altruism, she would be concerned only with the consequences of her action as others are affected, particularly the accident victim. Tallying only those consequences reveals that assisting the victims would be the morally correct choice, irrespective of the negative consequences that result for her. On the principle of Utilitarianism, she must consider the consequences for both herself and the victim. The outcome here is less clear, and the woman would need to specifically calculate the overall merits versus demerits of her action. However, let us examine in detail the tenets and claims of these ethical theories.

#### 4. ETHICAL HEDONISM:

Hedonism is a theory which believes that pleasure is the highest Good, the supreme ideal of life. The word Hedonism was derived from the Greek word '*hēdonē*', which signified pleasure. All hedonistic theories identify pleasure and pain as the only important elements of whatever phenomena they are designed to describe. Hedonists assume that human beings by nature seek pleasure and avoid pain. Men desire various objects which ultimately aim at pleasure. There are two forms of Hedonism viz. Psychological Hedonism and ethical Hedonism. Psychological Hedonism believes that pleasure is the natural object of desire. Man naturally seeks pleasure. Psychological Hedonism is a statement of fact. Ethical Hedonism believes that pleasure is the proper object desire. Man ought to seek pleasure. Ethical Hedonism is a statement of value. According to John Macquarie, "The ethical egoist makes this fundamental normative claim: all moral decisions should be made on the basis of a consideration of what serves the interests of the moral agent him or herself, that is, the person who is making the decision. Accordingly, the proper basis for moral judgment for the ethical egoist can be accurately expressed in the form of the following normative principle: "One ought to do whatever is in one's own best interests" (John, (1981), 27)

However, the claims that pleasure and pain are the only things of ultimate importance is what makes hedonism distinctive and philosophically interesting. Hedonists tend to focus on hedonistic theories of value, and especially of well-being—the good life for the one living it. As a theory of value, hedonism states that all and only pleasure is intrinsically valuable and all and only pain is intrinsically invaluable. Hedonists usually define pleasure and pain broadly, such that both the pleasure of reading a good book and the pain of reading a bad thesis are included.

Accordingly, hedonism had acquired two meanings in the history of philosophy; one pertains to the psychology of personality and the other to normative ethics. We are, however, concerned with the latter meaning and wish to say that when hedonism is used in reference to moral values, it is termed as ethical hedonism, which

is the view that pleasure, and only pleasure, is intrinsically good and that pain is evil. The leading proponents of this view in ancient Greece were Aristippus and Epicurus. However, with the advent of Christianity, hedonism gradually declined and ceased to be accepted. It was not only out of harmony with Christian ideals of life, but the Christian thought of medieval times was so completely under the dominance of Plato and Aristotle that their ethical theories were also accepted. It was not until the Renaissance that hedonism regained its influence. In the seventeenth century it resurrected again, chiefly by Hobbes and John Locke.

However, in the modern times, this theory has evolved to what we now call *Utilitarianism* which is based upon the doctrine of utility. This states that the right act or the good is whatever produces the greatest amount of happiness or pleasure to the greatest number of people. The leading exponents of Utilitarianism are, Jeremy Bentham, John Stuart Mill, Henry Sidgwick, Hastings Paley, Rashdall and George Edward Moore. Let us note, however, that for the scope of this work we would pay particular attention to the utilitarian views of two of these philosophers, namely, Jeremy Bentham, John Stuart Mill. (Marshall, (1958), 75)

### **E. UTILITARIANISM: MAIN FEATURES**

Utilitarianism is an ethical theory according to which an action is right if it tends to promote happiness and wrong if it tends to promote unhappiness not only for the agent but also for everyone affected. Thus, utilitarians focus on the consequences of an act rather than on its intrinsic nature or the motives of the agent. Thus Utilitarianism is the altruistic or universalistic form of ethical Hedonism. Utilitarian, like the ethical egoist or the collective egoist, is a *teleologist* in approach. The utilitarian's will claim that the moral status of what we do is determined by the consequences of what we do. But unlike the ethical egoist or collective egoist, the utilitarian will insist that the principle of equality should be applied to the interests of objects of moral concern (Mill, (1991), 215). The main aim of this doctrine is the greatest happiness of the greatest number offers for the ultimate moral and ethical



standard. It attempts to combine the theory that pleasure is the final good with the law of impartiality, according to which all persons have an equal right to the share of pleasures. According to him, an action is morally right if the consequences of that action are more favourable than unfavourable to everyone. (Hare, (1952), 16) On this account Sidgwick call it “Universalistic hedonism”. It is peculiarly characteristic of English ethics, being foreshadowed in Bacon and Hobbes and appearing in various forms in the eighteenth century.

Hobbes, Shaftesbury, Hutcheson and occasionally Butler assumed that Deity uses the Utilitarian standard but that has to follow conscience or moral sense to guide him in the same direction. The last two which Paley extended the spheres of pleasures and struggles towards establishing a naturalistic bias for Utilitarianism. But the man who gave definite shape and aim to the principle of utility in an ethical system, was Jeremy Bentham later followed by John Stuart Mill and Henry Sidgwick. The doctrine of Utilitarianism came into being as a result of reaction against universal egoism. By Utilitarianism we generally mean a theory according to which greatest good or happiness of the greatest number is the ultimate end of human life. Utilitarianism is not only the name of a particular ethical theory, but it is the name of the doctrine that called for the social reforms to be achieved by bringing the actions of persons and also governments in line with the ethical principle of utility. This principle as an ethical and social weapon for reform received its first eloquent expression in the writing of Jeremy Bentham, who defined it as follows. The central thesis of this theory is that:

Action is right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness are intended pleasure and the absence of pain; by unhappiness are pain and the privation of pleasure. (Mill, (1962), 6)

However, the utilitarian shifted this debate from the subjective/objective dichotomy to utility. He argues that the fundamental principle or criteria of judgement of an action

is utility. For him utility is the end of moral action and argues that actions are judged by their utility to produce pleasure or to prevent pain. The action that leads to best consequences i.e. produces more pleasure. In this connection, Mill in his famous work, *Utilitarianism*, forcefully says that:

It is the creed which accepts as the foundation of morals utility, or the greatest happiness principle, and holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to promote the reverse of happiness. By happiness is intended to pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure. (Marshall, (1930), 75)

### 1. JEREMY BENTHAM'S UTILITARIANISM:

Generally, Bentham is seen as the father of Utilitarianism. He became concerned with ethical theory through his interest in law and government, his disgust with injustice and his desire for social and legal reform. In his quest for a clear distinction between good and evil, Bentham developed a new science of moral law based on Cumberland's "greatest good" or "greatest happiness" principle. In his main work, *An Introduction to the Principle of Morals and Legislation* (1789), Bentham opens with a statement that man is naturally motivated by pleasure and pain, whether he is aware of it or not. Bentham calls this human inclination, the principle of self-preference upon which ethical hedonism is based, that is, the principle that we ought to pursue a life of pleasure. He defines the principle of utility as that principle which approves or disapproves of every action whatsoever according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question (Bentham, (1789), 5). Bentham further explains the principle of utility as the greatest happiness or greatest felicity principle or that principle which states the greatest happiness of all those whose interest is in question as being the right and proper, and only right and proper and universally desirable end of human action.

According to Bentham, it is indissoluble to deny the concepts of pleasure and pain. Pleasure is the only desirable. All other things like wealth, power, knowledge etc. are desired because they lead to happiness. Bentham says that weighs pleasures and weighs pains and as the balance stand will start the question of right or wrong. If the action is right it produces pleasure, and if the action is wrong it produces pain. The worth of an action consists in its utility to produce pleasure and to avoid pain they are important from the point of view of psychological study of man and also for ethical understanding. In this regard Bentham says:

Nature has placed mankind under the dominion of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall to do. (Bentham, (1823), 2)

Bentham was the distinguishing utilitarian while studying in the Oxford University he happened to learn the concept of utility in the third part of Hume's treatise of *Human Nature*. It was in (1768) that Bentham came across the formula, '*the greatest happiness of the greatest number*'. Bentham discovered this principle in a pamphlet by Priestly entitled '*Essay on Government*' even though it is generally held that the formula was not coined by Priestly.

However, in the very preface of his book '*Fragment on Government*' published in (1776) Bentham states his conviction which he held throughout his life, namely that it is the greatest happiness of the greatest number that is the measure of all rightness and wrongness. Bentham Utilitarianistic theory is based on quantitative calculation of different kinds of pleasure. According to him, pleasure and pain can be calculated quantitatively. According to him, "Weigh pleasures and weigh pain and as the balance stand will stand the question of right and wrong". (Bentham, (1823), 2)

Bentham tries to prove that the judgement of an action on moral ground consists in producing consequences which contribute towards the general welfare, and

that motives do not count at all as they happen to influence the consequences on one or another way. He therefore enumerated the principle of 'the greatest good of the greatest number' and the action which brings this is considered as moral. Bentham's utilitarianism is hedonistic, whereas Mill sticks to the ideal sense to propound that utilitarianism is related to rational choice and purposes of action. Bentham wanted a standard which was very appropriate and also away from personal thought and feelings. In this regard he proceeds to the mathematical calculus. It was his personal understanding to calculate the pleasure. In the principle of utility Bentham differs from Mill's qualitative distinction of pleasure. Bentham believes that all pleasures are alike. Pleasures do not have qualitative differences. Pleasures have only quantitative differences i.e. they are more or they are less. Bentham argues that the quantity of pleasure remaining the same, pushpin (a game) is as good as poetry. Bentham classified his qualitative pleasure into seven dimensions from the Hedonistic point of view. The Hedonistic calculus weighs pleasure and weighs pain and has the balance stand and thus with stands the question of right and wrong. His seven dimensions of pleasure are as under:

1. Intensity of each pleasure or pain.
2. Duration or length of time of each pleasure or pain.
3. Certainty or uncertainty of pleasure.
4. Proximity or nearness in time of the pleasure pain.
5. Fecundity or the chance it has of being followed by sensation of the opposite kind or same kind.
6. Purity or impurity.
7. Extent of pleasures or pain.

However, Bentham argues that each man desires his own happiness. Each man's happiness is good for him. Therefore, general happiness is good for all. Bentham asserts that by nature man is egoistic and selfish. Man can be altruistic only when, by

being altruistic, he satisfies his own desire too. Here Bentham suggests the moral standard of “the greatest happiness of the greatest number of people.” The moral standard is not the greatest happiness of one individual but it is the happiness of a number of people. Bentham suggests the maximum happiness of maximum number of people. Bentham was a great exponent of greatest happiness of greatest number. The fact is that Bentham was interested in the progress and well-being of every member of society and therefore he laid greater emphasis on an individual’s prosperity and happiness. He believed that if each individual of the community desires his own pleasure and prosperity than the whole community would thereby get pleasure and life, and so the whole community would thus be pleasurable. Bentham says in this regard:

The community is a fictitious body, composed of individual persons, who are considered as constituting as it were its members, the interest of the community then is what? The sum of the interest of the several members who compose it (Bentham, (1823), 3)

#### **a. BENTHAM’S MORAL SANCTIONS**

Bentham laid down *four* moral sanctions of pleasure and pain. These sanctions imply higher powers viz. nature, the state, the society and God. There is a threatened penalty i.e. pain for disobeying the related laws. According to him there are four distinguishable sources from which pleasure and pain are in use to follow sanctions and thus a reason for the punishments. The sanctions according to Jeremy Bentham are as under;

##### **(i) Physical sanction:**

Physical sanction also called natural sanction is constituted by physical pain resulting from the disregard of the natural law such as law of health. For example you have a pain received from putting your hand on a hot stove,

**(ii) Political or legal sanction:**

Political or legal sanction refers to the force utilized by the state through court of law to have control over the actions of the citizens. The pain inflicted by the state on the violation of political rules and the hope of reward for strict adherence to rules tends the individual to perform actions beneficial to the society.

**(iii) Social sanction:**

Social sanction includes social laws whose violation leads to disgrace in society and sometimes even social boycott. It is due to these that an individual tend to concern the happiness of others.

**(iv) Religious or super-natural sanction:**

This sanction is concerned on reward and punishment from God due to our right and wrong act. To get His blessing and to avoid punishment man can do this.

**2. JOHN Stuart MILL UTILITARIANISM:**

The theory of quantitative form of Utilitarianism given by Jeremy Bentham received a painstaking attack by other contemporary philosophers. They charged Bentham with producing a vulgar and crude code of morality. Mill is aware that this is altogether too crude. Happiness, he acknowledges, depends not only on the quantity but also on the quality of pleasures. Human beings, because of the distinctively human capacities they possess, require more to make them happy than the accumulation of pleasurable sensations. They are made happy not by the 'lower pleasures' but by the 'higher pleasures' 'the pleasures of the intellect, of the feeling and imagination, and of the moral sentiments. (Mill, (1962), 8)

However, Mill tried to save Utilitarianism by introducing certain new elements to the doctrine. He held that there are certain crudities in Bentham's ethical theory which must be removed to make Utilitarianism acceptable to all. John Stuart Mill

whose farther James Mill was a contemporary of Jeremy Bentham had an ample opportunity to become familiar with all the various objectives raised against Bentham's theory of Utilitarianism.

Mill tried to save principle of *utility* by adding some new elements in Utilitarianism. In his book '*Utilitarianism*' Mill, set out to state and justified the version of the utilitarian principle. Like Bentham, he attempted to refute objections to the principle and raise objection to opposing principle. But they are not enough to defend the opposition attack. However, during his mission Mill tried to reform and refine Utilitarianism.

### 3. QUALITY VERSUS QUANTITY OF PLEASURE: MILL VERSUS BENTHAM

Mill holds that qualitative distinction among pleasures is as real as quantitative distinction. Intellectual pleasures are better than sensuous pleasures. Mill believes that we ought to seek satisfaction of higher capacities. One of the Bentham's famous remarks was quantity of pleasure being equal as "pushpin is good as poetry". This according to Bentham is a necessary truth. Mill in this regard says that the pleasure got from pushpin was altogether less adequate than the pleasure got from poetry in applying hedonic calculus According to Mill; mental pleasure is higher than the physical pleasure. Creation, discovery and contemplation are mental pleasures. Although, the ethical theory or system put forward by Bentham is not too much different from Mill's ethical theory. But Mill differs from Bentham's point of views in some ways. Bentham did not offer any concrete proof whereas Mill has put forward a concrete proof for Utilitarianism and is as:

The only proof capable of being given that an object is visible is that people actually see it, the only proof that a sound is audible, is that hear it and so of the other sources of our experiences. In like manner, I apprehend, the sole evidence it is possible to provide



that anything is desirable, is that people do actually desire it. (Mill, (1962), 53)

According to Mill, qualitative difference among pleasure is that some pleasures are higher than others irrespective of their quantity. It is not the quantity but quality which makes one pleasure differ from the other pleasure, for example mental pleasure is higher than physical one. In his explanation, we used this example, that comparing a ton of coal to an ounce of diamond; all things being equal, a ton of coal is less valuable than a tiny diamond, despite the fact that both are composed of carbon atoms. Qualitative distinctions among pleasures are inconsistent with at least one form of Utilitarianism i.e. Bentham Utilitarianism. In Bentham Utilitarianism the way to calculate the pleasure and pain are intensity and duration. There are no other ways available to calculate pleasure and pain. Mill has taken a radical departure from Bentham's theory of quantitative pleasures. Defining pleasures Mill says:-

It is quite compatible with the principle of utility to recognize the fact, that some *kinds*, of pleasure are more desirable and more valuable than others. It would be absurd that while, in estimating all other things, quality is considered as well as quantity, the estimation of pleasure should be supposed to depend on quantity alone. (Mill, (1962), 7)

As we have already noted that Mill was well in favour of qualitative distinctions of pleasure. Now, the question arise how to decide as to which of pleasures are higher or better than the other, Here Mill says that only those who have the experience of both would be competent to decide the issue. If they prefer the one then certainly the preferred one would be regarded as higher. Further some pleasures are so intrinsically superior that they outweigh any quality of other pleasures. Mill says in this regard:

It is better to be a human being dissatisfied than a fool satisfied;  
better to be Socrates dissatisfied than a fool satisfied. And if the

fool, or the pig, is of a different opinion, it is because they only know their own side of the question. (Mill, (1962), 9)

The Utilitarians do not have any consideration of ultimate end as part of their scheme. A thing is said to be good only if it is shown to be a means to an end and thus admitted to be a good. That is, the ends are good as a matter of fact. From a reading of Mill it's not very clear whether he is asserting that pleasure or happiness is good as an end or that pleasure and happiness is the only end. However, he is definitely arguing some things which are to be treated as ends, which are then desired otherwise there will be nothing to desire. Hartland-Swann said:

...ends are...what things are desirable. The utilitarian doctrine is, that happiness is desirable, and the only thing desirable, as an end; all other things are only desirable as means to that end. (Hartland, (1960), 154)

Mill criterion tells us to decide which pleasures are qualitatively superior; it is to be clear from the above discussion that the nobler pleasures those associated with a person's intellect within the poll over the lower bodily are "pig". Pleasures, thus, for Mill's Utilitarianism, can avoid the objection that it is the pig philosophy. To understand why Mill is so certain of the outcome of such a poll, we must concentrate on the key phrase 'only competent judges'. In using this phrase Mill implies that the person who has favoured the nobler pleasures but who prefers bodily pleasure is a backslider person of weak will who is not competent to judge. His vote therefore is not to be counted.

Mill, like other hedonist's holds that 'pleasure' is the end of life. According to him, Utilitarianism denoted by the fact that pleasure and freedom from pain are the only things desirables ends-in-themselves and all other things are only a promotion of pleasure and pain. According to Mill, it is the end of life and naturally it is also the criterion of morality. Mill in this regard says:

The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that action are right in proportion as they tend to promote happiness, wrong as they tend to produce reverse of happiness. By happiness is intend pleasure, and absence of pain; by unhappiness, pain and privation of pleasure. (Mill, (1962), 6)

Moreover, it offers that actions are good in proportion as they tend to promote happiness and prevent pain; Mill implies that, on the one hand, as far as actions are concerned, the more we produce pleasure and the more we minimize pain the better the action becomes. On the other hand, Mill is concerned with the quality of the happiness being produced. What we generally get from Mill, here, is that, what is good or a good ethical life is one, which is rich in happiness - both in quantity and quality. To test the quality of happiness, Mill believes that we can use human preferences. He further holds the view that whenever we want to choose between both pleasures, the best decision rest with individuals who have had experiences with both higher and lower pleasures (they are better placed to choose) and they would choose higher pleasures over lower pleasures. Thus, he said:

... It is an unquestionable fact that those who are equally acquainted with and equally capable of appreciating and enjoying both do give a marked preference to the existence that employs their higher faculties (Mill, (1962), 10)

Therefore, according to Mill, quantity being same, the pleasure of a scientist cannot be equated with those of a debauch. Some pleasures are superior and some are inferior. Thus by introducing qualitative distinctions in pleasures, Mill hoped that he would reform the utilitarian theory as advocated by Bentham. Further, Mill's attempt to show that all men desire pleasure and avoid pain are the natural objects of desire, seem quite fallacious. In other words Mill's argument to pass from psychological hedonism to

ethical hedonism cannot be held quite proper. Like Bentham Mill also commits fallacy hear. Sidgwick remarks in this connection:

No cogent inference is possible from the psychological generalization that the agent's pleasures and pains are the universal motives, to the ethical principle that his own greatest pleasure is for each the ultimate rational end. (Sidgwick, (1966), 42)

#### **4. ACT UTILITARIANISM AND RULE-UTILITARIANISM:**

However, the Utilitarianism is further divided into *two* groups: Act- Utilitarianism and Rule – Utilitarianism. Let us explain shortly these versions:

##### **a. ACT UTILITARIANISM**

Act Utilitarianism offers the most straightforward way of applying the utilitarian criterion of moral judgment. They, consequently, maintained that only the basic utility derived from an action is examined. We look at the consequences of any action for all involved and weigh the units of utility accordingly. According to this view, the criterion should be applied to each individual action of a moral agent when determining the actions of moral value, (that is whether the action is right or wrong, permissible or impermissible). This procedure of moral judgment can be expressed in what is commonly called the *principle of utility*, the basic normative principle of Utilitarianism. However, the principle of act Utilitarianism mentioned by Lehrer as follows: “*An act is right if and only if its utility is at least as great as that of any of its alternatives.*” (Lehrer, (1975), 255)

##### **b. RULE-UTILITARIANISM:**

In *rule* utilitarianism, one judges that action in reference to the precedent it sets and the long-term utility of the rule set by that action. Unlike Act-Utilitarianism, which weighs the consequences of each particular action, rule-Utilitarianism believes that there are certain rules, such as stealing is wrong, do not break promises and do not lie.

Adopting a rule against theft clearly has more favourable consequences than unfavourable consequences for everyone. The same is true for moral rules against lying and murdering. Rule-Utilitarianism, then, offers a three-tiered method for judging conduct. A particular action, such as stealing my neighbour's car, is morally binding because adopting this rule produces favourable consequences for everyone. John Stuart Mill's version of Utilitarianism is rule-oriented. It is also called "restricted", "indirect" or "modified" Utilitarianism. The claim is that utility principles should be applied not to the individual actions but to the groups of actions. (Moore, (1971), 96)

Even though, the theory of Utilitarianism put forwarded by Jeremy Bentham and John Stuart Mill no doubt appears to be conceivable and sounds promising. Yet, we are generally guided by their principle in life. But human nature is accordingly multifaceted and so the utilitarian considerations cannot be regarded to have measuring rod for all situations with which mankind is confronted. So, from the above facts we can draw a conclusion that the ethical theory of Utilitarianism is not reasonably satisfactory theory of morality. So, we have need to find a theory of morality that should differ fundamentally from any we have examine so far, in that it does not consider the consequences of an act as relevant to deciding the rightness of the act. Such, an ethical theory has been forwarded by Immanuel Kant, because it stresses that morality is essentially based upon the relationship as an act and also based moral laws or principles, rather than its relationship to its consequences.

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*Note: For further details, see main bibliography given at the end of this project.*



**CHAPTER-SIX****THE QUR'ĀNIC ETHICS AND WESTERN ETHICAL THEORIES:  
A COMPARATIVE STUDY**

In Qur'ānic teachings the ethical life of a man starts with faith in God and an absolute obedience and servitude to Him. He has made him in the best make. He has created him as His vicegerent on the earth (*Khalifāt-ul-Allah*) among all other creations. The whole universe is functioning under His Divine Command. He is All-Wise; All-Powerful Being and the ultimate goal of human life in Islam is surrender to the Will of God and attainment of good pleasure of Allah through atonement of human will with Divine Will. In Islamic perspective, the purpose of human life is to worship Allah, by leading this worldly life in harmony with the Divine Will, and thereby achieving peace in this world, and everlasting success in the life hereafter. Islam is anchored on faith. That faith stands for certain beliefs, like belief in the Unity of God, belief in the finality of the Prophethood of Muhammad (S), belief on the Holy Qur'ān and other Holy Books revealed to the earlier prophets (S) from time to time, and belief in Angels. All these beliefs play a significant role in shaping the ethical consciousness of Muslims.

In fact, Faith is an essential condition for salvation (*najāt*) in the hereafter. It is also a necessary ingredient of a righteous life here and now. But faith is not enough; performing of right actions also needed for a good life here and happiness in the hereafter. Right actions comprises duties; obligatory and non-obligatory, towards Allah, fellow human beings, towards one's own person and towards animals and other living beings etc.

However, along with the performing the right actions hence in Islamic teachings there are five basic duties of man toward God and mankind which are known as pillars (*arkān*) of Islam. These five pillars played an important role in character building of an individual's as Islam lays great stress upon character building. It is very essential to every Muslim to follow and perform these principles.

The Qur'ān gives us basic moral norms and values to guide and control the entire gamut of man's life. It gives a comprehensive code of behaviour for the individual and shows him the way to the highest possible moral excellence and also gives ethical principles on which the structure of a truly righteous society can be raised and which, if accepted as the basis of individual and collective conduct, can save human life from the chaos and anarchy that have overtaken it today. According to Islam, therefore, the basis of society or its main cohesive influence is not the power of the state or any other coercive authority, but the common submission of all, strong and weak, to the Will of God. God being the personification of the highest moral ideal, the archetype of archetypes; submission to Him really means submission to the moral ideals of man himself. (Ahmed, (2007), 5)

Hence, the real purpose of the teaching of the Qur'ān is to illustrate how the Will of God or the moral law operated in the history of mankind. It helps an individual attain an ethico-spiritual orientation to life much more effectively than any abstract argument advanced by scientific or rationalistic moralists concerning the nature of moral good. Out of this whole narration, the story of Abraham stands out as the best illustration of how man can be expected to submit to this moral law. When his Lord asked him to submit, he said:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

[Behold! His Lord said to him] "Bow (thy will to me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe" (2:131).

The man surrendering to the Will of God is synonymous with righteousness and justice, with the highest moral life. The Qur'ān calls attention to the fact that only those nations prospered which acted in accordance with the moral law, while those which disobeyed were soon brought down from the moral leadership of mankind. These narratives- or what the Qur'ān calls the Days of Allah (14:5), Thus, bring into relief the recurrent note that real purpose of moral law or submission to Divine Will is

to prevent the insolent use of power, the power that is divorced from truth and righteousness and which leads one to defy moral principles. Thus, it is said in the Qur'ān that if the defiant held power, they or if they are put in authority, they will do mischief in the land, and break your ties of kith and kin? (47:22). The Qur'ān, therefore, instructs Muslims in the following way:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ قَفْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ  
فَلْيُكْفُرْ لَا إِنَّا آَعْتَدْنَا لِلظَّالِمِينَ نَارًا لَا آَحَاطُ بِهِمْ سِرَادِقُهَا ط  
وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ط بِئْسَ  
الشَّرَابُ ط وَسَاءَتْ مُرْتَفَقًا

Say, "The Truth is from your Lord": let him who will, believe, and let him who will, reject (it): for the wrong-doers We have prepared a fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!

Therefore on these bases we can say that Islam does not teach or accept mere ritualism. It emphasizes intention and action. To worship God is to know Him and love Him, to act upon His law in every aspect of life, to enjoin goodness and forbid wrongdoing and oppression, to practice charity and justice and to serve Him by serving mankind.

# 1. QUR'ANIC AND WESTERN MORAL PHILOSOPHY: SIMILARITIES AND DISSIMILARITIES

Islam is a comprehensive way of life, and morality is one of the cornerstones of Islam. In fact morality plays the fundamental role in a nation's rise and decline. Morality has established some universal rights for humanity as whole, which are to be

observed in all circumstances. To uphold these rights, Islam has provided not only legal safeguards, but also a very effective moral system. Thus, whatever leads to the welfare of the individual or the society and does not oppose any maxims of the religion is morally good in Islam, and whatever is harmful is morally bad. As Ayatollah Javadi declares that we live in an age where good and evil are often looked at as relative concepts. Islam however, holds that moral positions are not relative, and instead, defines a universal standard by which actions may be deemed moral or immoral. (Amoli, (2009), 45)

Etymologically 'morality' is derived from the Latin word 'mores'. According to Roth morality is especially concerned with personally held beliefs, obligations, and the social elements that reinforce decisions. (Roth, (1995), 571)

Philosophers like Sidgwick find explanations of the origin of morality superfluous, his argument is that:

The principle in man that governs or ought to govern is regarded merely as the faculty of knowing our true good, together with its main causes or conditions, it hardly seems important to inquire how this faculty originated, any more than it is important for a geometer to investigate the origin of the spatial faculty...investigating into the moral condition of children and savages, and even animals, and more or less conjectural theories of the soul's growth and development, have been commonly regarded as necessary appendages or introductions to modern – ethical discussion. (Sidgwick, (1967), 9-10)

Western Philosophers have been debating ethics for thousands of years and still have not formalized a certain definition of the same. Philosophers have argued that the original source of morality is the development of moral consciousness, individual or social, which in turn depends on the level of intellectual or cognitive development. In fact the concept of ethics is debated by Greek philosophers in detail. In Greek the

question of morality arises primarily from the requirements of the maintenance of city-states. The controversy generated from this in turn required examination of, for the Greeks, two self-evident presuppositions, viz., the validity of law and obedience to law. The analogy was with unchanging nature exhibiting universal moral principles for regulating human conduct irrespective of time and place. Tufts points out,

[for Protagoras]...the gods gave to all men in equal measure a sense of justice, and of ethical respect or reverence, in order that in the struggle of life they might be able to form permanent unions for mutual preservation. The nature of practical life in primary ethical feelings is which impel man to union in society and in the state. (Tuft, (1954), 72)

However, Socrates shifted the focus by maintaining that morality involves 'knowledge of the good' and true morality consists in having insight into the good. Plato's *Republic* contends that morality was invented by the strong, who propagated moral rules for those they governed in order to manipulate them more easily. MacIntyre sums up Plato's vision:

Moral concepts are only intelligible against the background of a certain sort of social order; he then tries to delineate it, providing or attempting to provide at the same time a justification in terms of the order of the universe". (Weiss, (1942), 383)

Plato was interested to justify actions as moral or immoral and he thought that moral actions benefit the doer and immoral actions injure the doer. He tried to show that acting morally is in the best interest of all that is for the society as a whole. Plato maintains that morality being a matter of knowledge; only a few are intellectually gifted to have such ability. It is not sufficient to say that those of us who have not the ability can live good lives by being led by those who have, since to behave morally presupposes that one has responsibility for one's actions and an action is not truly moral or immoral unless it is the result of free choice of the individual performing it.

Aristotle seems aware of these defects in Plato's theory; therefore, he adopts his own doctrine of morality. For Aristotle, morality consists in doing certain actions not because we see them to be right in themselves but because we see them to be such as will bring us nearer to 'the good for man'. Socrates, Plato, and Aristotle all the three argued that morality consists in virtue and that virtue is mainly or completely its own reward. According to Plato, there is primarily one good life for all men to lead because goodness is something which is not dependent upon man's inclinations, desires or wishes but is absolute as it exists independently of men and remains to be discovered if men can be properly trained. Such is the absolutism in Plato's philosophy.

The Greek notion of morality is deeper and broader than the contemporary conception of morality, which is largely limited to instrumental rationality and lacks an intrinsic value and orientation toward the good in human life. In the classical sense, the reason that guides action and behavior is strongly linked to Aristotle's view of the distinctively human soul. Implied in the notion of reason is the teleological conception of life. The Greek word *arête*, excellence or virtue, is connected with such a notion. Virtue ethics is related to a whole way of life. Yet contemporarily when we call a person morally good or morally bad we tend to forget that we need to have a comprehensive end in view, if the judgment is to mean anything. As H. H. Joachim puts it:

Plato and Aristotle never forgot this: the moral judgment they thought differs from other judgments of value concerning man simply by its all-inclusiveness—simply because the end by reference to which the moral judgement is passed is not this or that partial end but the whole or complete end. A morally good man is a man who exhibits fitness or excellence in realizing human nature at its best and as a whole. And since they thought that it was in the city-state, and there only, that man's nature could obtain its fullest and most harmonious expression, the morally good man is the man



who shows excellence in planning, in carrying out, in co-operating, to maintain the well-being of the community. (Joachim, (1970), 49)

With the decline of Greek civilization, questions pertaining to morality fizzled out in course of time. These questions resurfaced in the medieval period when philosophers entered into the theological rather than purely philosophical enterprise. The Judeo-Christian moral tradition casts morality in terms of obedience to the commandments. The religious moralists may concede secular moralities that are logically independent of religion and require an independent understanding of the meaning of moral terms. In this sense, Nielson points out:

Secular morality starts with the assumption that happiness and self-awareness is fundamental human goods and that pain and suffering are never desirable in themselves... [and] tried to show that a man with secular knowledge alone can bind clear and permanent sources of happiness. (Nielson, (1973), 57-8)

In early modern philosophy, Hobbes argued that morality is based on a social contract designed for self-preservation and therefore the natural right to defend oneself is not abandoned in the contract. On the other side Kant, a deontologist, viewed the morality as that to which everyone wishes to bind everyone alike through rational will. For him, moral philosophy has as its goal, the highest good, that is, human beings follow moral laws out of their free will and in fulfillment of their duties or responsibilities. Such actions are the highest good, because they are absolute and without conditions serve only the fulfillment of moral law.

Utilitarians on the other hand, claim that morality is to be understood as having the goal of minimising evil or harm and thereby increasing happiness for greater number of people. The basic tenet of utilitarianism is that the reduction of harm is essential to producing the greater amount of happiness. All those who use morality in its normative sense agree that the kinds of actions that directly or indirectly harm others, and the kind of actions that prevent harms, are the kind of actions with which

morality is concerned. The paradigm of moral principle involves rules that prohibit causing harm directly or indirectly, like rules prohibiting killing, causing pain, deceiving, and breaking promises. Even those precepts that require or encourage positive action, such as helping the needy, are almost always related to preventing or relieving harms. An examination of the paradigm examples of those moral precepts that are moral rules makes it clear that all of them are prohibitions of those kinds of actions that directly or indirectly cause harm to others; an examination of the paradigm examples of those moral precepts that are moral ideals makes it clear that all of them involve the prevention of harm. It is argued that all rational persons would put forward these paradigm moral precepts, like, do not kill, do not lie, help the needy, and so on, to guide the behavior of all moral agents.

Kant, Mill and Bentham did not formulate a new foundation of morality, in fact, like Hobbes they only provide a justification for accepted or prevalent morality. However, Nietzsche takes up morality differently. Jaspers interprets his analysis as follows:

Nietzsche's attack on morality is not an attack on morality in general, but an attack of one morality through another morality where we put an unconditional value on something, there we speak morally and vice versa, where we speak morally; there we are talking something as unconditional. (Jaspers, K: Nietzsche, p. 124)

Nietzsche adopts an attitude of moral relativism. To him, that only is good which leads to enhancement of the *will to power*, and because in different times and climes it is possible to achieve this result with the help of different moral devices, he did not see any point in prescribing a universal code of morals. He insisted on the inversion of values because he saw in the prevailing Christian values nothing but nihilism and decadence. Morality, he says, has been only a weapon in the hands of those who had the will to gain power, hence various systems to suit the various ends. He who is strong and powerful is on the right side, and who is weak is destined to be reckoned as

wrong. Nietzsche refuted dominant European morality by depicting it as 'slave morality', created by the weak to enhance their ability of bearing the suffering inflicted by their superiors. Nietzsche deviating from the traditional justifications of morality based his concept on freedom or self-creation. However, Nietzsche's contemporaries the pragmatist philosophers, like Dewey revealed:

All morality is social...our conduct is socially conditioned whether we perceive the fact or not...it is consistent to say that morality *ought* to be social for...morals *are* social. The question of ought...is a question of better and worse *in* social affairs. (Dewey, (1922), 316 -9)

Therefore, the above analysis of ethics reveals that it is not a finished and complete subject. Socrates has rightly remarked: No system of ethics could be constructed until full attention had been devoted to the special features of moral experience and to the vagueness and constructions of ordinary moral opinions. This required the philosophical intellect of the first rank concentrated on the problems of conduct. (Husain, 224)

On the other hand, in Islamic teachings ethics is based on certain basic beliefs and principles. The Islamic morals deal with the relationship between man and God, man and his fellow men, man and the other elements and creatures of the universe, man and his innermost self. The Muslim has to guard his external behavior and his manifest deeds, his words and his thoughts, his feelings and intentions. In a general sense, his role is to champion what is right and fight what is wrong, seek what is true and abandon what is false, cherish what is beautiful and wholesome and avoid what is indecent. Truth and virtue are his goal. Thus all that man possesses like life, reason, senses, strength, beauty, wealth, knowledge, and other things, must be cultivated and used for the realization of the highest ideal of nearness to God. On the other side, humbleness and simplicity, courtesy and compassion, are his second nature. To him, arrogance and vanity, harshness and indifference, are distasteful, offensive and

displeasing to God. More specifically, the Muslim's relationship with God is one of love and obedience, complete trust and thoughtfulness, peace and appreciation, steadfastness and active service. (Umaruddin, (1962), 271)

Islamic morality also takes up all the commonly known moral virtues, and, with a due sense of balance and proportion, it assigns a suitable place and function to each one of them in the total scheme of life. It widens the scope of their application to cover every aspect of man's individual and collective life-his domestic associations, his civic conduct, and his activities in the political, economic, legal, educational and social realms. It covers his whole life from home to society, from the dining-table to the battle-fields and peace conferences, and literally from the cradle to the grave.

Thus, Islamic ethical system is striking in that it not only defines morality, but also guides the human race in how to achieve it, both as an individual as well as at collective level. In Islamic moral teaching morality is one of the basic things to establish a well develop society. Morality is a means of attaining perfection in this life and greatness in the life hereafter. In Qur'ānic teaching, individual as well as a the public level morality and ethics are the fundamental sources of strength, just as immortality is one of the main causes of decline. Islam further maintains that morality being an action determined by Law, the difficulty arises; how to accommodate the purposive character of human activity in the scheme of moral life. It is, however, resolved when we find in the Holy Qur'ān that the Law is directed to a three-dimensional End, those dimensions being:

A. Moral and Spiritual Well-being of the Moral Agent. The Holy Qur'ān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O ye who believe! If ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that

may afflict) you, and forgive you: for Allah is the Lord of grace unbounded (8:29).

**B. Moral and Spiritual Well-being of Others.** The Holy Qur'ān says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۖ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ  
ۖ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it was best for them: among them are some who have faith, but most of them are perverted transgressors. (3:110-111)

**C. Material Well-being of Others.** The Holy Qur'ān says:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ  
الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي  
الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“But seek, with the (wealth) which God has bestowed on thee, the home of the hereafter, nor forget they portion in this World: but do thou good, as God has been good to thee, and seek not (Occasions for) mischief in the land: for God love not those who do mischief.” (28:77)

The Qur'ānic teachings are directed to the above given-dimensional 'end', without either the 'law or the end' becoming subservient to each other. Because the very act in obedience to the law is at the same time the immediate fulfillment of the end. Thus the Holy Qur'ān complements the concepts of the 'law' and the 'end' and establishes the

principle that virtue should be regarded as consequential activity and not merely as 'Duty for the sake of Duty'. Here it should be properly understood that the end is to be as an organic whole, and its four dimensions are to be realized in harmony, namely, on the principle of balance. The Holy Qur'ān brings out:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝  
أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝ وَأَقِيمُوا  
الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

And the Firmament has He raised high, and He has set up the Balance (of Justice), in order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance. (55:7-9)

Otherwise, they are capable of coming into clash with one another, thereby thwarting the goals of integrated development of the individual and the creation of a social order based on the concept of intergalactic culture-both being the Qur'ānic goals of morality.

However, it may be observed in passing that this Qur'ānic view of the three-dimensional End is more affluent and sound than Kant's formula wherein two dimensions of the 'end' alone come out unequivocally, viz. (1) The moral perfection of the agent (or, the morally-struggling individual), in the sense of the attainment of a perfectly good will, and (2) the happiness of others. (Kant, (1923), 296-302)

In this connection Lillie examines:

... This double standard of morality is surely a strange one for the philosopher who emphasized consistency and denied the relevancy of pleasant consequences to the rightness of actions. If perfection or the good will is the only good or the highest good for ourselves, it surely must also be the highest good for other people and, however little we can do for other people's perfection, to do that

little is far more important morally than to seek their happiness. And if happiness be a good for other people, it surely must also be a good for ourselves. (Ilyas & Syed, (2009), 141)

The high level ethical teaching of the Qur'ān, undoubtedly, nourishes and reinforces morality at the human level. For in his relationship with his fellow men, the Muslims must show kindness to the kin and concern for the neighbour, respect for the elderly and compassion for the young, care for the sick and support for the needy, sympathy for the grieved and cheer for the depressed, joy with the blessed and patience with the misguided, tolerance toward the ignorant and forgiveness of the helpless, disapproval of the wrong and rising above the trivial.

Furthermore, he must respect the legitimate rights of others as much he does his own. His mind must be occupied with constructive ideas and serious pursuits; his heart must beat with compassionate feelings and good will; his soul must radiate with peace and serenity; his counsel must be sincere and courteous. The Muslim's moral obligation is to be a vivid example of honesty and perfection, fulfil his commitments and perform his tasks well, seek knowledge and virtue by all possible means, correct his mistakes and repent his sins, develop a good sense of social consciousness and nourish a feeling of human response, provide for his dependents generously without extravagance and meet their legitimate needs. Nature and the world is a field of exploration for the Muslim.

The Islamic list of the things which are good is very comprehensive. Life, comfort, friendship, social intercourse, remembrance of Allah and his worship, pleasure and satisfaction, have been explicitly mentioned in the Qur'ān as good. Hence Qur'ān does not emphasize good for the sake of good only but makes it subordinate to the Will of God. It cultivates in the hearts of Muslims not only the fear of the 'Day of judgement' but also the active urge of service of Allah and his creatures. The Qur'ān says:



رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ  
وَإِيتَاءِ الزَّكَاةِ ۚ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),- (24:37)

Islam stands for a unitary view of the body and soul. Consequently Islamic morality is the same for everyone a religious divine and a common man. There is a place for healthy asceticism in Islamic ethic but Islam does not make renunciation of desires or reduction of material needs ends in themselves. It never makes too much of anything; the secret of righteous living lies in avoiding the extremes. (Ansari, (1964), 25)

While providing a normal standard Islam also furnishes us with means of determining good and evil conduct. It does not base our knowledge of vice and virtue on mere intellect, desire, intuition, or experience derived through the sense-organs, which constantly undergo shifts, modifications and alterations and do not provide definite, categorical and unchanging standards of morality. It provides us with a definite source, the Divine Revelation, as embodied in the Book of God and the *Sunnah* way of life of the Holy Prophet (S). This source prescribes a standard or moral conduct that is permanent and universal and holds good in every age and under all circumstances. The moral code of Islam covers the smallest details of domestic life as well as the broad aspects of national and international behaviour. It guides us at every stage of life. These regulations imply the widest application of moral principles in the affairs of our life and make us free from exclusive dependence on any other source of knowledge.

## 2. QUR'ĀNIC AND ARISTOTELIAN CONCEPT OF ETHICS: SIMILARITIES AND DISSIMILARITIES

The first basic question of moral philosophy is: What is the supreme good the attainment of which should be the life-purpose of man, the goal of all his endeavours, the *Summum Bonum* to which it may be judged as to what is good or evil, right or wrong, virtue or vice. This nature and meaning of 'supreme good' is one of the basic differences between in the Qur'ānic and western moral ethical theories. Western philosophers failed to understand the exact meaning of the word 'good'. Whatever definition they have been giving it is only for a particular group, peoples and reliable only for some time and not for entire future of mankind. While, the Qur'ānic concept of 'good' is not for a particular group, people, nation, or for some specific period of time, but for whole humanity and for all time. The Qur'ānic teachings also give a clear distinction between not only the concepts of good but the concepts of virtue and vice also. For instance, in Qur'ān, virtue is called as *Ma'rūf* and the vice is called *Munkār*. Hence, Qur'ān gives us clear understanding and enlightenment between the right and wrong (91:8). God has bestowed man with innumerable boons and demands only to restrain from *Munkār* and abide by *Ma'rūf*. These rules are made for the equality and solidarity of human beings. By setting Divine pleasure as the objective of man's life, Islam has furnished the highest possible standard of morality. This is bound to provide limitless avenues for the moral revolution of humanity. By making Divine Revelation the primary source of knowledge, it gives permanence and stability to the moral standards which afford reasonable scope for genuine adjustment, adaptations and innovations though not for perversions, wild variations, atomistic relativism or moral fluidity soul. (Maududi, (1948), 7)

People coming under Islam are encouraged to obey its laws and regulations by heart and soul because they should not perform virtue for showing goodness to the world but for the fear and love of Allah alone. Before, going through the detailed study of Qur'ānic concepts of good, 'vice, virtue and others moral concepts it is necessary to give an overview of the concept of 'good' in the west. The western moral

ethical theories, for example, the classical theories like Hedonism, Cynicism, Stoicism and Epicureanism, all these moral theories are the products of their times. They are called the philosophies of consolation as the collapse of the Greek city states had left no hope of social reconstruction; as a result they consist of advice to individual men for attaining personal salvation. The stoics believed in predestination, i.e. that all happenings in the world are fixed by God according to some preconceived plan, and that virtue consists in a will which is an agreement with the happenings of nature. Since, men who suffer great disaster clasp at pleasure as providing some comfort.

On the other hand, in contradistinction to the Stoic school, which advocated ascetism, the Epicurean school, which started with Epicurus, advocated pleasure as the supreme good. Epicurus considered pleasure to be directly in accordance with virtue.

Hedonism declared that 'pleasure is the sole good', while Cynicism and Stoicism thought it better to announce; learn to be indifferent to external influences! This was to avoid frustration; heart break and despair in a crumbling world of their times. Cynics were more miserable than Stoics. They felt that they were powerless to prevent the collapse of the world in which they lived and hence renounced it. While the stoics argued that this sort of renunciation was unnecessary, for man need not renounce the material things of the world provided he does not get involved in them. (Ilyas & Syed, (2009), 7)

The stoics hold that man is not free but instead is chained to his destiny in accordance with the divine-plan. But this view is inconsistent with their view that, a man can alter his character and can change his frame of mind in such a manner that he can achieve the things that he formerly prized. If man is free and has power to alter his character and to change his frame of mind, then the notion that all events are predetermined by some master-plan must be false.

Aristotle's Virtue ethical theory is mainly considered the best theory in the Greek ethical thought. In this theory Aristotle primarily deals with character. According to this theory actions determine the character or virtue that one develops in

oneself. Therefore, in Virtue ethics, the assessment of human character is more fundamental than either the assessment of the rightness of action or the assessment of the value of the consequences of action. Aristotle, who was the first systematic exponent of Virtue ethics, offers the following meaning of the term.

Virtue according to him does not mean the excellence of the body, but that of the soul, and we define happiness as an activity of the soul. Virtues therefore, are the activities of the soul in conformity with practical wisdom of soul. Aristotle refers to the two qualities of human psyche: the rational and the irrational. He writes, "in speaking of 'soul', we refer to our soul's actions and activities". We cultivate virtues in the exercise of practical wisdom while responding to the dispositions. What is crucial for Virtue ethics, as Aristotle points out, is that in our very conduct we exhibit our soul or character, irrespective of the question of whether the soul is an independent entity or not. Similarly, practical wisdom is intelligence nourished by experience, reflection, and social learning. We should not equate practical wisdom with rational analysis or theoretical reason as many have misread Aristotle in this matter. To avoid this unfortunate attribution, early in his treatise on ethics, Aristotle drew clear distinction among different kinds of reason Theoretical reason, Productive reason and Practical reason. (Solomon, (1970), 166)

However, the theory is suitable to fit together with the rest of a broader approach we take because virtue requires that we respect rights, follow duties and take account of consequences, and an approach that embraces and further elaborates each of these dimensions is required for both for a truly conceivable moral philosophy and for an enlightening guide to moral action. In short, the value to be protected by justice, in the form of laws, is the common advantage or good, i.e. the community and its safety and prosperity. We should therefore try to grasp how Aristotle visualizes of community and of the function of justice within the community.

As we have already studied in detail, the concept of justice has a key importance in the moral philosophy of Aristotle. Hence, from an ethical standpoint, it

is crucial to examine what Aristotle considers as the best and most complete virtue. Aristotle demonstrates that one way to see law is through the connection between virtue and living a good life and the law. If breaking the law results in justice, then laws must be just (*Ethics*, 1129b12). According to him Justice is a virtue that always impacts others. On the other hand, the worst kind of person is one “whose evil habit affects both himself and his friends” (*Ethics*, 1130a7-8). In Aristotle’s opinion, neglecting or committing injustice over a span of a lifetime leads one to become an evil person. Nevertheless in the ethical teachings of Aristotle, the virtue like ‘justice’ has a crucial importance.

On the other hand, all these moral virtues taught by Aristotle in his virtue ethical theory are also of central importance in the Holy Qur’ān. Islamic ethics which is based on Qur’ān and *Sunnah* gives clearly indication of virtues and vices. The Holy Qur’ān is a rich source of ethical virtues. The virtue like justice has a central importance in Islamic ethics. In this regard I have already quoted many verses of Holy Book. Sarojini Naidu a well known writer says:

Sense of justice is one of the most wonderful ideals of Islam, because as I read in the Qur’ān I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world. (Sarojini Naidu, (1918), 167)

While, Qur’ānic teachings have radically stressed on character-building of individuals as compared to the theory of Golden mean of Aristotle in which he talks about the concept of character-building. According to Aristotle, we must follow the middle path in between two extremes. For example, he said that bravery is the middle term between cowardice and rashness. He said that virtues are mean between deficiencies and excess. He warns that we should avoid these vices and focus on the mean, or virtue, which “is such as right reason declares it to be”. (Hughes, (2001), 62)

The Qur’ānic ethical teachings are more preferable as compared to the Aristotle concepts of mid-way or golden mean. According to Qur’ān to be moderate

necessitates behaviour which remains within the boundaries of the Qur'ān that is, doing what is lawful and avoiding what is forbidden. This requires a well-balanced outlook. The Qur'ān instructing Muslims on the best way of life says:

يٰۤاَيُّهَا اٰدَمُ خُذْ زِيْنَتَكَ مِنْ عِنْدِ كُلِّ مَسْجِدٍ  
وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

“O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not be excess, for God loveth not the wasters. (7:31)

وَالَّذِيْنَ اِذَا اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوٰمًا

Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes); (25:67)

The Qur'ān guides us its followers to make a balance between individuality and collectivity. Islam takes up all the commonly known moral virtues and with a sense of balance and proportion it assigns a suitable place and function to each one of them in the total scheme of life. It widens the scope of man's individual and collective life - his domestic associations, his civic conduct and his activities in the political, economic, legal, educational and social relations. Since we live in a society, we have to respect the other members of the society and their rights. When believers become involved with profane societies, they should never act as their members do. Believers should always obey what has been decreed by the Qur'ān, remaining consistently temperate in their approach. However, this is definitely not something to be done just when the believers are in a society other than their own; they should also be of the same temper among the believers. There are also some situations when special attention should be paid to propriety:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا  
تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ  
وَأَنْتُمْ لَا تَشْعُرُونَ

O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.  
(49:2)

Our Prophet (S) says that best among you is he who is best in character. In this regard many traditions of the prophet are also available. Hassan Ali Tabari declares that the Prophet Mohammad (S) summarized the conduct of men when he said:

My Lord has given me nine commands: to remain conscious of Allah, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I command what is right. (Tabari, (2009), 68)

The Qur'ān is a rich source of many verses calling Muslims to follow moderation and balance in everything, referring to this middle course of action sometimes as 'straight path' (*Al Sirat al- mustaqeem*) or righteous way of life' (*qwama*) or 'moderation and balance' (*Alqasd wal e' tidal*). The clearly indicates the followers to follows the moderate path:



وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ط وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ  
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ط  
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ط وَمَا كَانَ اللَّهُ  
لِيُضِيعَ إِيمَانَكُمْ ط إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ الرَّحِيمُ

Thus, have we made of you an *Ummat* justly balanced, that ye might be witnesses over the nations and the Apostle a witness over yourselves; and we appointed the Qibla to which thou wast used, only to test those who followed the apostle from those who would turn on their heels (from the faith). Indeed it was (A change) momentous, except to those guided by God. And never would God make your faith of no effect. For God is to all people Most surely full of kindness, Most Merciful. (2:143)

The Qur'ānic teachings give us a clear indication to follow the moderate way between the two extremes and choose the easy one. In the Holy Qur'ān we read that Allah created everything in the universe in a balanced way and amount, Allah says:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَمْنَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

And the earth we have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. (15:19)

Even the creation of day and night is meant to give people a balanced way of living, since it allows to work during the day and interact with their fellow humans and rest during the night. God declares in the Qur'ān:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ  
النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابَ ط وَكُلُّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail. (17:12)

Here we provide some basic moral teachings of Islam for various aspects of a Muslim's life. They cover the broad spectrum of personal moral conduct of a Muslim as well as his social responsibilities. The Qur'ān is categorical on the need to stay focused on conduct. The crucial importance of conduct lay on the ground that only in terms of conduct we are able to understand and exemplify the invariant messages of guidance. All forms of expressed guidance being historically contingent, they illustrate but are not universal rulings on virtuous conduct. This emphasis becomes clear when the Qur'ān points to speech-acts as the deceptive signifier of the Muslims identity. Therefore, the identity of Muslims retains its sure footing only in terms of virtuous conduct. The Qur'ān elevates 'righteous conduct' to be the criterion ordained honour and distinction:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ط

"The most honoured of you in the sight of Allah is (he who is) the most righteous of you" (49:13)

Moreover, the risk of behaving immoderately may even occur in doing something which is legitimate. This is because not every manner fits every situation. A way of speaking or behaving might sometimes be "unsuitable" or "improper" although it is not forbidden. That is why the believer should avoid being sharp-tongued or indulging

in any other extremes of behaviour. He should try to develop his personality so as not to become nervous or very excited, and should never lose his temper or misbehave. The Qur'ān expresses disapproval of conduct which is not consistently marked by moderation:

مَنْ قَبْلَ أَنْ نَبْرَاهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۖ لَكَيْلًا تَأْسَوْا  
عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ  
مُخْتَالٍ فَخُورٍ

No misfortune can happen on earth or in your souls but is recorded in a decree before we bring it into existence: That is truly easy for Allah. In order that ye may not despair over matters that pass you by, or exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster. (57:22-23)

Further, the Muslims are also well balanced in the matter of faith Muslims stand middle between or balanced between polytheists who believe in many gods or in god composed of parts and those who deny the existence of God altogether. Muslims believe in Allah, the one true God, who is Unique, Sustaining all that exists, does not father a son nor is fathered by anyone.

Muslims gives due respect to Prophet Jesus, son of Mary while, Jews consider him a liar and Christians worship him as god, Muslims take a middle view saying that he is a Prophet like Moses and Muhammad (S).

### 3. QUR'ANIC AND UTILITARIAN CONCEPT OF ETHICS: SIMILARITIES AND DISSIMILARITIES

In 19<sup>th</sup> century a new form of ethical philosophy is brought out and forcefully underlined. Jeremy Bentham and J.S. Mill were the Propounders of this form of philosophy. They

designated their philosophical theory as Utilitarianism. According to them an action is right if it gives us more pleasure and less pain. In this regard Mill said:

Action is right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness are intended pleasure and the absence of pain; by unhappiness are pain and the privation of pleasure. (Mill, (1962), 6)

But, if pleasure and pain, the two subjective feelings of man, are to be considered, in the words of Bentham, as the sovereign masters and are to determine our conduct, there remains nothing for ethics to do. Morality means enunciation of certain objective principles which should help an individual order his life so that his turbulent and passing whims and passions may be harmonized and channelled into constructive avenues of expression. But Utilitarianism allows man to put no restraint on himself and thus the very notion of duty or ought is dispensed with. According to Bentham, it was “very idle to talk about duties,” and “ought is a word that ought to be banished from our vocabulary”. (Bashir, (2000), 31)

The essence of Bentham's philosophy is that nature has placed mankind under the empire of pleasure and pain. We owe to them all ideas; we refer to them all our judgment, and all the determinations of our life. He who pretends to withdraw himself from this subjection knows not what he says. His only object is to seek pleasure and shun pain...These eternal and irresistible sentiments ought to be the great study of the moralists and the legislators. Man subjects everything to these two motives. (Bentham, (1823), 2)

Bentham's theory of utilitarianism is criticized as self-contradictory. Accordingly its conception of desire and motive, the whole object of all actions is the obtaining of personal pleasure, while the proper judging the morality of act is its contribution to the welfare of others. In Bentham's theory 'desire for private pleasure as the sole motive of actions and universal benevolence as the principle of approval are at war with each other'. But this is a very poor kind of explanation of good,

pleasure and happiness. Generally, happiness is distinct from pleasure. Happiness is much higher and nobler than pleasure. As George Eliot remarked in her *Romola*:

It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the very highest happiness, such as goes along with being a great man, by having wide thought and much feeling for the rest of the world as well as ourselves 'Personal pleasure is indeed a low sort of pleasure and it is better to be a human being dissatisfied than a pig satisfied. (Ilyas & Syed, (2009), 9)

In holding happiness as pleasure he seems to have ignored that there is a vast difference between happiness and pleasure. According to John Dewey "there is no such thing strictly speaking as a pleasure; pleasure as pleasantness, an abstract noun designating objects that are pleasant, agreeable. And any state of affairs is pleasant or agreeable which is congenial to the existing state of a person whatever that may be". And he further said that pleasure has no sound basis, for it depends mostly upon the existing state of a person. In this regard he said:

What is agreeable at one time, disagrees at another; what pleases in health is dissatisfied in illness; what annoys or disgusts in a state of repletion is gratifying when one is hungry and eager. And on a higher scale, that which is pleasant to men of generous disposition arouses aversion in a mean and stingy person; what is pleasant to a child may bore an adult; the objects that gratify a scholar are repulsive to a Poor. Pleasantness and unpleasantness are accordingly to a particular time are congenial to a particular make-up of the organism and character. And there is nothing in a symptom of a quality of an existing character which fits it to be desirable end. (Dewey, (1922), 213)

Moore, in his "*Principia Ethica*", argues that Utilitarianism is contradictory since it fails to distinguish between actions promoting happiness, that is, a means to future happiness, and actions that promote happiness as an end in itself. Moore further explains that if each person's happiness is a means to happiness for the greatest number of persons, then each person's own happiness cannot be an end in itself which is held by Utilitarians.

According to Moore, if we consider pleasure as a means to an end implies that it is not an end in itself, then the consciousness of pleasure cannot be considered as an end in itself. The reason is that in order to be truly pleasurable, the consciousness of pleasure must be combined with consciousness of other things. Moore therefore, pointed out:

Pleasure alone is good as an end, since you imply that something else, something which is not present in all pleasures, is also good as an end. It is plain that if you say 'colour alone is good as an end', then you can give no possible reason for preferring one colour to another. (Moore, (1903), 23)

Utilitarianism, of all varieties, however, maintains that right actions are useful actions, good as means. For example, screwing down the thumbscrew is good or efficient way of giving pain, but its efficiency or utility for that purpose does not make it right. Right acts are acts which are useful, efficient, for good purposes or ends. Classical Utilitarianism, that is, Bentham, Mill, and Sidgwick say that the only purpose which counts is the production of pleasure or happiness and the removal or prevention of pain or unhappiness. It is the only purpose which counts because pleasure and pain are the only things that are good and bad as ends, good and bad in themselves. Classical Utilitarianism or Hedonism holds that pleasure alone is good in itself and there is no need of others goods. The Ideal Utilitarians, like Moore, point out that other things besides pleasure, such as, virtue, love, knowledge, beauty are also good as ends. Both schools are Utilitarian because they both maintain that the only reason for an act to be



right is its utility, its usefulness for producing results which are good in themselves. Further, in the utilitarian theory, whatever benefits the individual and the society is good in itself. But if the beneficial things are examined more closely, many of them may be found to be destructive. For example, the benefits of the Banking System cannot be disputed but the whole world is groaning under it as it has engulfed the society with the curse of 'interest'. Similarly the benefits of scientific inventions are indisputable but at the same time science has invented highly destructive bombs and lethal weapons, and piled these up in such quantities that the whole world is on the brink of destruction. Even a small incident may bring about complete disaster. The theory of utility is therefore disputable and dangerous and not relevant in many cases.

On the other hand, the utilitarianist philosophers consider pleasure and happiness to be the ultimate criterion of goodness and badness of an action. This criterion of pleasure and happiness is baseless. No single measure can be laid down for pleasure and happiness. The measures and standards differ from man to man. For example, likes and dislikes of the rich and the poor widely differ. Sometimes the objects of pleasure for the poor are uncomfortable to the wealthy, a loud note of music may upset a civilized man but others may at the same time enjoy it. Also, there is lot of difference between the standards of enjoyment of human beings. For example some like playing hockey while others enjoy football and still others are least interested in any type of game. Therefore, if an act pleases one, it is essential that it also please others as well; it may be uncomfortable, inconvenient and despicable for others.

Further, the principle of greatest good for the greatest number is also unacceptable to all. For example, benefits of the television are most common but its harmful effects are equally extensive. Moreover, conditions of an era also affect the majority's viewpoint. In an age, an act may be a matter of pride for the majority but with the passage of time it may lose its charm and become abominable. For example, in primitive ages, slavery was a symbol of pride while now-a-days it is despicable. Also, the measures of pleasure and happiness differ from society to society. A society may enjoy eating frogs and serpents but to others this could be altogether unthinkable.



In fact, pleasure and happiness relate more to man's inner self rather than to outward conditions.

While, on the other hand, the concept of pleasure and happiness in Islam is very clear. A person who creates good things for the satisfaction of the Creator and the people on the earth are acceptable in Islam. In Islamic teachings the understanding of pleasure and happiness is not a complicated issue. Humans are responsible for whatever they are doing; if they are doing good deeds, they will get good rewards from God and similarly for doing bad deeds, and they will get punishment from God. God has created good and bad things and He has given the power to human beings to know them through successive disclosures. People are free to use any power of choice but they should be responsible for the choice to the Creator God. Almighty has said in the Holy Qur'ān:

وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۖ قَدْ أَفْلَحَ مَنْ

زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا

By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right; truly he succeeds that purifies it, and he fails that corrupts it! (91: 7-10)

In the Holy Qur'ān, God elevates happiness to the highest plane. His grace and mercy are the best and highest degrees of pleasure and determine order to this happiness and give reward for it. In fact, happiness or pleasure is permanent when it is joined to some lasting blessings such as Allah's grace and mercy; because these blessings are the best thing that human can select instead of worldly commodities and impermanent pleasures. His grace and mercy is permanent and always will be imparted to all creatures. So, besides emphasizing on inconstancy of worldly pleasures, Attar, in "*Elahi Nama*," advises that people join their happiness with Allah and benefit from real and constant pleasures. Macgratet Marcus an American Journalist and author of many books said.

The authority of Islamic morals and laws proceeds from Almighty God. Pleasure and happiness in Islam are but the natural byproducts of emotional satisfaction in one's duties conscientiously performed for the pleasure of God to achieve salvation. In Islam, duties are always stressed above rights. Only in Islam was my quest for absolute values satisfied. Only in Islam did I at last find all that was true, good, and beautiful which gives meaning and direction to human life and death.

In this framework, the Holy Qur'ān clearly presented the criteria of pleasure and happiness. In this way, the Qur'ān says:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ  
 أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبِّيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ  
 كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ  
 وَاخْشَوْا اللَّهَ وَلَا تَشْتَرُوا بِإِيتِي تَمَنَّا قَلِيلًا ۖ وَمَنْ لَمْ يَحْكَمْ بِمَا  
 أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ۝ وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ  
 النَّفْسَ بِالنَّفْسِ ۖ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ  
 بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۖ فَمَنْ تَصَدَّقَ بِهِ  
 فَهُوَ كَفَّارَةٌ لَهُ ۖ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
 الظَّالِمُونَ

Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel. To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging

from the Truth that hath come to thee. To each among you have we prescribed a law and an open way? If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah. It is He that will show you the truth of the matters in which ye dispute; (5:47-48)

Hence, the question of consequences is bound with the concept of good. Regarding the meaning of good a reference has already been made. There have been two views on the question. The first view is that goodness is an objective quality independently cognizable by human reason. The second view is that good means nothing more than "approved of" by God. Consequently that which is approved of by God is good and that which is disapproved of by Him is bad. Naturally, therefore, there is no other way to know the good or the bad save revelation. There is an element of truth in both the views. There are good things whose goodness is generally accepted by humanity at large, are known independently of prophetic revelation. There are other things which are good or bad by criteria of revelation, such as taking of some kinds of meat and avoiding others, marrying some and not marring some, doing that and not doing that etc. The true Islamic view is most likely the one which is a combination of the truth in both the views.

This means that only actions performed in obedience to 'Law' the Law grounded in the transcendental value of Divine Pleasure are of value containing at the same time the idea of 'ought' or obligation. Now, it is evident that the term 'good' is more appropriate, more correct than the term 'right'. In respect of 'good', again, the concept of 'good' is bound to vary in different ethical systems in accordance with the nature or scope of the 'good' conceived. In this respect, the Qur'ānic concept of this predicate is most perfect. Whether morally approvable or virtuous, actions performed in defiance of 'Law' and in obedience to 'Desire' are condemnable or vicious.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۖ لَا  
شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say: 'Truly, my prayer and my (service of) sacrifice, my life and my death are (all) for Allah, the Cherisher of the Worlds: No partner has He: This am I taught, and I am the first of those who bow to His Will". (6:162-163).

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ

"... and follow not the lusts (of the instinctive urges), for they will mislead you from the Path of Allah (38:26).

In view of this Qur'anic standard of moral justification, the utilitarian accounts of morality appear to be unsatisfactory. The deontological ethical philosophers also criticised utilitarians on many grounds. The utilitarians have no doubt tried their best to provide a workable theory of morality and ethics. There is considerable truth in what they say. In our daily life we are guided by utilitarian considerations consciously or unconsciously however, despite all this, they go too far when they say that moral questions are to be always and finally decided on utilitarian considerations alone.

There is of course, a great deal of merit in the utilitarian principle of 'the greatest good of the greatest number'. Generally, greatest good of the greatest number of people is a foundation of ethics and legislation. Muslim jurists have also accepted the soundness of utilitarian considerations with reference to social, political and economic spheres of action, such juristic stipulations as *al-maslahah al-mursalah* (public welfare) and *al-istihsan* (juristic preference), have been designed in due consideration to the principle of 'greatest good of the greatest number' of people. Philosophically, by and large, the greatest good is an idea that is useful or beneficial for the greatest number of people. Nobody can deny that the notion of pleasure has great bearing in human life. In many cases, pleasure and pain are the only applicable

considerations. In our day to day life many actions are held as wrong simply because they give pain. Similarly, there are many actions which are deemed as right just because they give pleasure. Again, actions promoting such values as knowledge, beauty, virtue, love, justice etc. are deemed right simply because they, on the whole, contribute to the happiness.

It seems that utilitarians are right in holding that whatever is good is pleasant. An idea or action that can attempt to save the people's life is ethical and reasonable. An un-ethical idea and action cannot give welfare to people. The greatest good principle can be applied to an eruption of war where one may suppose that some soldiers can die in a revolution with a view to secure the happiness of the entire country with a view to making entire country safe and peaceful. But the utilitarianists make a mistake when they associate 'good' with pleasure. The fact is that all good things are pleasant but their goodness does not lie merely in pleasantness. Utilitarians make another mistake when they regard pleasure alone good or that pleasure alone is desired as good-in-itself and all other things are desired only as a means to it. However in actuality pleasure and pain are mere feelings. They exist so long as we feel them. Beyond this they have no validity, no meaning whatsoever.

Moreover, by applying 'the greatest good for greatest number' principle, people would enjoy monetary benefits. Furthermore, greatest good can be referred to the concept of the innovation of technology development or discovery of truth by which people can get opportunity enormously. By the study of different conventional and Islamic scholars, it is pondered that the greatest good principle is associated with *al-istihsan* (juristic preference) and *al-masalah al-mursalah* (public interest or welfare) principles in Islam. This is because; *al-istihsan* (juristic preference) considers good deeds, beautiful and preferable ethically. *Al-masalah* can be translated as interest, good, benefit, utility (Auda, (2008), 120). Similarly, *al-masalah al-mursalah* principle considers the concept of public interest for introducing a new decision. If such, decision produces public benefit and is not contradictory with the Qur'ān and *Hadīth*, the decision is good and acceptable in Islamic philosophical theory and

principles. It is generally translated as public interest but the translation closer to the meaning is “well-being, welfare and social weal” (Opwis, (2005), 182).

The utilitarian theory could be proving useful if the theory is re-interpreted accordingly on foundation of Qur'ānic teachings and *Shari'ah*. There are many basic shortcomings in the utilitarian theory and principles. In view of the same theory is unacceptable on moral and Islamic grounds. For example, in utilitarianism pleasure and pain are the ultimate criteria of judgement of an action. Such a standpoint is unacceptable. Yet, there are some situations and circumstances, in which it is reliable. However, there are so many situations and circumstances in which the utilitarian principle is invalid and irrelevant for it ignores rules and motives behind the performance of an action. In this regard Stephen rightly says:

If I attempted to lay down rule for the whole conduct of life, and to say whether in any given case this or that course will be give a maximum of pleasure, I should hopelessly at a loss . On the one side, the vast complexity of consequences, and, on the other side, the vast variety of taste, would make it impossible to give trustworthy rules. There is no hope that we shall ever construct a pocket calculating machine which will tell us by a short and easy method what is the path to happiness. (Stephen, (1907), 342)

In comparison to utilitarian concept of pleasure and happiness the Islamic concept of pleasure and happiness is seeking the pleasure of God. In Islam the concept of happiness is a theological notion. It differs from utility in that it links good in this world to that in the hereafter. For instance the acts of worship (*Ibadat*) earn pleasure of God but also prevent mischief and hence bring about individual and social benefits of the world and blessings in the hereafter. Philosophically, it does not limit utility to material utility and not to a sum total of utility of its agents (Salvatore 2007:156-57).

The Qur'ān further used the term “*Khayr*” as a comprehensive term for ‘good’ covering religious belief, worldly happiness and good in general. Thus, the Qur'ān

has not employed just one set of terms, like 'right' and 'wrong' and 'good' and 'bad', to denote the moral virtues and vices. Rather, it has used different sets, and even single words, in different contexts, with the basic notions of moral goodness and evil running through them. Accordingly, we find the following sets of opposites:

1. *Sālihāt and sayyi'āt*: (45:20)
2. *Khayr and sharr*: (99:7-8)
3. *Birr and ithm*: (5:3)
4. *Hasanah and sayyi'ah*: (27:91-92)
5. *Ma'rūf and Munkār*: (3:106)
6. *Halāl and Harām*: (10:59)
7. *Tayyib and khabīth*: (2:267)

The term '*Tayyib*' means Good, pleasant, agreeable; delicious the Qur'ān has used it to denote religious goodness as well as goodness pertaining to worldly things. Among these seven terms, the first four are evaluative; the next two classificatory; and the last one is descriptive. Again, among the evaluative terms, *hasanah* emerges as the term related to the Qur'ānic predicate of moral judgment, which may be defined as 'moral good'.

#### 4. QUR'ĀNIC AND KANTIAN CONCEPT OF ETHICS: SIMILARITIES AND DISSIMILARITIES

Ethics, like other Islamic sciences, takes its origin from the Holy Qur'ān and *Sunnah*. The Qur'ān lays down the foundation of a religious system on purely ethical principles; hence, there is not much to distinguish between Islam as such and Islamic ethics. The sacred Book is full of such injunctions, which highlight that ethical principles are the secret essence of Islam. Kindness to parents, forgiveness to those who err, piety, equity, just dealing, compassion, restraint of lust, nobility, modesty etc., all find proper mention in the Holy Qur'ān.



Now the question arises as to what kind of ethical philosophy is incorporated into the Qur'ānic discourse. The search for a criterion of what qualifies an action, individual or collective, to be good, has been a long drawn-out one. While for most religious world-views, the good is simply what is commanded by God, the modern secular-rationalist Western philosophers have proposed various standards or criteria of qualifying human actions and practices. The most celebrated debate, in this regard, has been carried out between Kantian deontology and British Utilitarianism.

The deontological ethical system is one that is concerned solely with the inherent nature of the act being judged. If an act or intent is inherently good (coming from a good will), it is still considered a good act even if it results in bad consequences. Kant is the foremost representative of the deontological principle in the modern European secular-rationalist framework. A teleological ethical system judges the consequences of an act. Even a bad act, if it results in good consequences, can be deemed as good under a teleological system. The saying “the end justifies the means” is a teleological statement. The teleological or consequentialist standard of justification, was championed by some of the most distinguished Western philosophers from ancient Socrates to modern David Hume.

The deontological standard of justification was espoused by Indian, Roman Catholic and Islamic Religious world-views and value-systems. According to the deontologists, the rightness of an action depends on whether it accords with a rule irrespective of consequences. Actions cannot and need not be justified on grounds of their good or bad consequences for the human individual or society. A moral action is right as a matter of principle. It is right or wrong in itself. For more clarification it is necessary to study about Kantian moral maxims.

- a. Act only on that maxim through which you can at the same time will that it should become a universal law. In other words, for any decision of behaviour to be made, examine whether that behaviour would be acceptable if it were a universal law to be followed by everyone. For instance, a student might decide to

cheat on a test, but for this action to be moral, the student would have to agree that everyone should be able to cheat on tests. The consideration of consequence is of secondary importance in our moral commitments. The moral imperatives are unconditional and unqualified. They are essentially innocent of consequences.

- b. Act in such a way that you always treat humanity, whether in your own self or that of any other, never simply as a means but always at the same time as an end. In other words, one should not use people for one's own purposes. For instance, being friendly to someone so that you can use her car is using her as a means to one's own ends. Even otherwise moral actions, such as doing charitable acts for others, would be considered immoral if done for ulterior motives such as self-aggrandizement.
- c. Act as if you were, through your maxims, a lawmaking 'member of a kingdom of ends'. This principle directs that the individual's actions should contribute to and be consistent with teleological ethical system, an ethical system that is concerned with the consequences or ends of an action to determine goodness. The ethical system espoused by Kant that focuses on duty; holds that the only thing truly good is a good will, and that what is good is that which conforms to the categorical imperative.

However, in the deontological view, if the act and intent of killing are wrong, then killing is always wrong; thus, assassination must be considered immoral in all cases, regardless of the good consequences that might result there from. This absolute judgment is criticized by those who argue that there are sometimes exceptions to any moral rule such as "one should not lie." In a well-known example, Kant argued that if someone asked to be hidden from an attacker in close pursuit and then the attacker asked where the potential victim was hiding, it would be immoral to lie about the victim's location. This seems wrong to many and serves to dissuade people from seeing the value of ethical formalism. However, according to Kant, an individual

cannot control consequences, only actions; therefore, one must act in a moral fashion without regard to potential consequences. In the example, the attacker may not kill the potential victim; the victim may still be able to get away; or the attacker may be justified. The victim may have even left the place you saw him hiding in and moved to the very place you offer to the attacker as a lie. The point is that no one person can control anything in life, so the only thing that makes sense is to live by the categorical imperative.

In contrast to deontologists, the teleological approach advocates that the rightness of an action depends upon its consequences. Actions are to be judged good or bad, right or wrong etc. solely on the basis of their consequences. According to Bentham, human nature seeks to maximize pleasure and avoid pain, and a moral system must be consistent with this natural fact. The "utilitarian doctrine asserts that we should always act so as to produce the greatest possible ratio of good to evil for everyone concerned" (Barry, (1985) 65). That is, if one can show that an action radically contributes to the general good, then it is good. In situations where one must decide between a good for an individual and a good for society, then society should prevail, despite the wrong being done to an individual. This is because the utility or good derived from that action generally outweighs the small amount of harm done (because the harm is done only to one, whereas the good is multiplied by the many). The ethical system that claims that the greatest good is that which results in the greatest happiness for the greatest number' is advanced by Bentham and Mill.

Utilitarianism holds that morality must be determined by the consequences of an action. Society and the survival and benefit of all are more important than any individual. Something is right when it benefits the continuance and good health of society. Rule utilitarianism may be closer to the principles of ethical formalism because it weighs the utility of such actions after they have been made into general laws. The difference between ethical formalism and rule utilitarianism is that the actions themselves are judged right or wrong depending on the motives behind them under ethical formalism, whereas utilitarianism looks to the long-term consequences

of the prescribed rules to determine their morality. For example, the British utilitarians would argue that an action is right, if, in given circumstances, it contributes to the maximization of human pleasure and minimization of human suffering. An action is to be judged right according to whether its consequences do more than any alternative action to increase the net balance of pleasure over pain.

The Qur'ānic approach in this regard is a combination of both the utilitarian and deontological methods. According to the Holy Qur'ān, only such an action is right which conforms to the Qur'ānic rules. Since many of the rules of the Qur'ān are the rules of common morality, it follows that actions which conform to common moral rules are also right in view of the Qur'ān.

But all right actions are not *sālih*. A *sālih* action is that which merits reward by God in the life hereafter. There are two necessary conditions of a *sālih* action. First, it should conform to the rules laid down in the Qur'ān and *Sunnah*. Second, it should be done with a view to pleasing God. Faith is, therefore an essential condition for a *sālih* act. Devoid of that, an act may be right but not *sālih*.

This is the basic approach of Islam towards life. The concept of the universe and of man's place therein determines the real and ultimate goal which should be the object of all the endeavours of mankind and which may be termed briefly as "seeking the pleasure of God". This is the standard by which a particular mode of conduct is judged and classified as good or bad. This standard of judgment provides the nucleus around which the whole moral conduct should revolve. Man is not left like a ship without moorings, being tossed about by the blows of wind and tides. Thus, Islam takes up this very question before anything else and tells us clearly that the status of man in this world is that of an '*abd*' (God's servant and slave), who is also '*Khalifāt-ul-Allah*' (Allah's deputy and vicegerent). All things in the world with which he comes in contact belong to God. Even his own body and capacities with which he is endowed are not in fact his own, but are trust from the Lord.

Islam provides us with a stable and flawless set of values which remains unaltered under all circumstances. Furthermore, with making the “pleasure of God” as the object of man’s life, a highest and noblest objective is set before humanity, and accordingly, unlimited possibilities are opened for man’s moral evolution, unstained at any stage by any shadow of narrow selfishness or dogmatic race or nation-worship.

However, Qur’ānic rules are serving in varying degrees. Pleasing the parents is more valuable than pleasing the friends, and obedience to God is more valuable than obedience to parents. To save life is a higher duty than to speak truth, and so on. And the variation in the obligatoriness of these actions is due more to the nature of these actions than to their consequences.

But consequences of actions are also relevant in deciding the correctness or otherwise, of actions. There are occasions on which consequences are decisive consideration, or the only consideration in choosing a course of action, either because the situation is too complex or too simple. An example of the former is planning on the State level, and an example of the latter is the choice of a menu for a friend’s dinner. In both cases, the choice is guided mostly or exclusively by consequences. Examples in the Qur’ān of consequences determining the rightness or wrongness of actions are many, such as the prohibition of wine and the justification of war against persecution.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ط قُلْ قِتَالٌ فِيهِ كَبِيرٌ  
ط وَصَدَّ عَنْ سَبِيلِ اللَّهِ وَكُفِّرُمْ بِهِ وَالْمَسْجِدِ الْحَرَامِ ق وَإِخْرَاجُ  
أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ج وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ط وَلَا يَزَالُونَ  
يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ط وَمَنْ  
يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ  
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ج وَأُولَئِكَ أَصْحَابُ النَّارِ ج هُمْ

فِيهَا خَالِدُونَ

They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein. (2:217)

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ  
وَمَنَافِعُ لِلنَّاسِ ذَوَاثُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ط وَيَسْأَلُونَكَ مَاذَا  
يُنْفِقُونَ ه قُلِ الْعَفْوَ ط كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ  
تَتَفَكَّرُونَ

They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider- (2:219)

The questions of Consequences are taken into consideration not only when one has to decide between a right and a wrong action, but also when one has to choose the lesser of the two evils, or the better of the two rights. But all such cases are not decided on the basis of consequences alone; differences in the nature of actions often influence choice. In fact, there are two principles to guide choice in complex situations-the nature of action and the consequences. It is only on the twin bases of nature and consequences of actions that the division of acts by Muslim moralists and jurists into

five categories of *mubah* (permissible), *mustahabb* (commendable), *fard* (obligatory) *makruh* (undesirable) and *harām* (forbidden) can be explained and made intelligible. (Ansari, (1969), 26)

Utilitarians, while judging the rightness and wrongness of an action only on the basis of consequences miss the key importance of motives or intentions behind an action. Similarly, deontologists miss the importance of consequences of an action. Islam gives a harmonious combination of both the consequences and motives behind the performing of an action on the basis of Qur'ānic teachings. According to Islam, both the motive and consequences have equal importance in the moral judgement of an action. For example, in the realm of Qur'ānic teachings a means is that which leads to an end, and to block the means, is to block the end. Everything which conduces to a forbidden end is itself forbidden, while anything conducive to a desirable end is itself desirable. Thus, for example, adultery is forbidden and therefore to admire the charms of strange women is also forbidden, as being a means towards adultery. On the other side, attendance at prayers is compulsory, and therefore an effort to attend prayer is also compulsory, as is leaving one's business to make that effort. To make the pilgrimage is compulsory. Therefore an effort to visit the sacred house and to perform the other rites of pilgrimage is also compulsory.

In fact we are well aware that intentions play a central role in Islamic ethics and morality. However, only good intentions do not count. Believers are asked in the Qur'ān not to revile the false gods of polytheists lest they revile their true god. The reviling of false gods is not ethically or religiously wrong. One can revile false gods out of sincere love of lord. It can be done out of best of intentions, out of devotion of god. However, consequences thereof can be unacceptable. The Prophet saying, actions are judged according to intentions, has sometimes been misunderstood. In this regard Al-Ghazālī argued:

Intentions plays different roles in the three kinds of actions, *Ma'āsi* (acts of disobedience), *Mubahāt* (permissible deeds), and *Tā'āt*



(act of obedience). In *Ma'āsi*, intentions do not make any difference. Good intentions cannot make a bad action good. *Mubahāt* and *Tā'āt* are good or bad intentions. The Prophet's saying, 'Actions are according to intentions', has sometimes been misunderstood to mean that foul means are permissible for achieving fair ends. This is wrong. The doer of a foul act is a sinner (*Fāsiq*) and if he considers it to be a virtuous act, he is a greater sinner. Intention is doubly effective in *Tā'āt*. Rewards will be in proportion to the intensity of one's intentions. *Mubahāt*, e.g. eating, drinking etc., are good or bad according to the intention behind them. (Umaruddin, (2003), 261)

The veto is directed not towards the aim itself, which is sincere, but towards the consequences which will arise. Consequently, an act may be forbidden because of its consequences, even though Allah may be aware that the intention underlying it is sincere. For example, on occasion, a man may seek an evil end through a legal act, in which case he is guilty to his own conscience and in front of God. But no man may seize measures against him, nor may any legal penalties be invoked upon him. Such is the case of a man who cuts the price of his goods in order to damage a business opponent. This is undoubtedly a legal act; yet it is a means towards a crime, that of injuring another.

This crime is the man's object, but in spite of that his action cannot be punished by the power of the law, nor does it fall under any penalty which the law of the land can impose action. His action, from the point of view of intention, is a means to evil, but externally it is a means to public and private benefit. Undoubtedly the seller benefits by selling's, by the circulation of his goods, and by the good will which he gains; equally certainly the public benefits by the cut in price, by which a general lowering of prices is encouraged.

On the other hand, the principle of blocking the means has regard not only to individual aims and intentions, as we have seen, but also to the encouragement of public welfare and to the prevention of public evil. Accordingly, it must take account of the consequence, along with the intention, or even of the consequence alone.

However, the Principle of 'means' is firmly established in the Qur'ān (17:23). In this reference I have quoted the following verses of Holy Qur'ān. Thus again God said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ط  
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

O you who have Faith! Say not (to the Prophet), Ra'ina, but say 'Unzurna and hearken (to him): to those without faith is a grievous punishment. (2:104)

This was because the Muslims used the former word with good intention, but the Jews took it as implying a derogatory sense to the prophet(S). The Jews took the same word from the Arabic root *ar-ra'unah* used with the meaning of *foolhardiness, thoughtlessness, foolishness* which means make foolish of us and suggests an insult.

The Qur'ānic teachings give us the clear information about how we differentiate ends and means. But this distinction is used in order to allocate emphasis and direct preferences. It is never used as a plea for the view that ends justify the means. Islam invokes the people, not only to practice virtue, but also to establish virtue and eradicate vice. It wants that the verdict of conscience should prevail and virtue must not be subdued to play a second fiddle to evil. It urges that the righteous should organize themselves, and fight evil. Rashdall has defined the good and evil in this way he argues:

If, finally, we ask what is the relation of the idea of value to the idea of 'moral' value, I should answer that all that has value has moral value, in the sense that it must be moral, in due proportion to

the amount of that value, to promote it; but by moral value we generally mean the particular kind of value which we assign to a good character. (Rashdall, (vol.1), 138)

In fact, the Holy Qur'ān uses the following terms to elaborate the nuances of evil or vicious actions.

1. *Fasād* (2:205)
2. *'Udwān* (2:85)
3. *Gunāh* (2:158)
4. *Fālishah* (4:22)
5. *Khati'ah* (4:112)
6. *Rijs* (5:93)
7. *Najas* (9:28)
8. *Jwm* (11:35)
9. *Lamam* (52:32)
10. *Ma'siyah* (58:8-9)
11. *Dhanb* (60:3)

## **5. MORAL JUDGEMENT OF AN ACTION IN THE QUR'ANIC AND WESTERN ETHICS**

One of the most disputed matters in the course of history of philosophy has been the issue of the criterion for good and bad action. Philosophers have been debating since long how to characterize the moral judgement of an action. In this connection, both teleologist and deontologists give their own justification. According to consequentialists, a sub-class of teleologists, the end justifies the rightness or wrongness of an action. Deontologists hold the view that not 'ends' or consequences but 'motives' justify the rightness and wrongness of actions. However, in ancient Greek, it was said that the criterion for value is moderation of three powers; the power

of passion, the power of anger and the power of intellect. But the question remains unanswered. Aristotle used the term 'end' in technical sense and defined ends as good to be achieved by action' or at which everything aims. He also defines the 'end' as that for the sake of which a thing is done. For Aristotle, every end is good and every good is an end. An end is sought if it is somehow good for the seeker, and the good by being sought is the end or purpose of the seeker's motivation. No activity is possible except for the attainment of some end, that is, for the sake of some good. Hence for the principle of certainty, every agent acts for an end, is implicit in the principle of adequate reason and the concept of force or power to act. If every agent acts for an end, the human agent certainly does so. (Fagothey, (1953), 29)

In fact, Aristotle thought that happiness is the ultimate end of human action, since it is not desired for the sake of anything else, but everything else is desired because of it. Aristotle's notion of happiness has an important difference with other standard versions of consequentialism, such as utilitarianism. In the case of Aristotle, the final end, happiness, is not a detached thing from the moral virtue that results in it, but it is the same thing as realizing moral virtue or contemplation. Aristotle also believed that other goods, such as knowledge, were requirements for a happy life and therefore considered desirable as ends in and of themselves. In other words, moral virtue is not only an instrument to achieve happiness, but in itself also is the end and intrinsic value, because it is happiness. The different philosophers classified 'ends', which may be immediate or ultimate, in different ways, such as essential and desirable, short term and long term, actual and utopian, etc.

On the other hand, teleologists are concerned with ends and relate right and wrong actions directly to purpose, ends, or consequences. The teleological perspective is what has come to be known as ethics of consequences or consequentialist ethics. For teleologists actions are means to an end or way of reaching an objective. According to them, actions are judged on the basis of achievement or failure to attain the ends or goals intended to be reached. For example, a good pilot will know which way or which means may be adopted so that the aeroplane reaches its destination and

his quality rests not on the means but the end of reaching his destination. For teleologists the means are under consideration to achieve an end and the means have to be good to achieve a good end. However, unlike the deontologists, the teleologists tolerate bad means to achieve good ends in special circumstances, like lying to save a life. Again teleologists argue that the best way to achieve the end is to adopt the right means; people who lack such knowledge are likely to choose the wrong means or to perform acts that are wrong. Teleology lays emphasis on ends but does not ignore the means; deontology, however, lays emphasis on means. Deontology asserts that a good end or purpose does not justify a bad action and therefore the maxim the 'end justifies the means' is rejected by it. In contrast, teleology maintains that actions are sometimes justified by ends produced. (Duval, (1999), 264- 65)

The deontologists argue that promises ought to be kept simply because it is right to keep promises, irrespective of consequences, good or bad. The rightness of the promise comes from the moral principles involved. Deontologists argue that certain acts such as breaking the law ought to be punished because they are wrong and deserve to be punished and not because doing so will serve a purpose, such as deterring others from breaking the law. Teleology, on the other hand, insists that we should keep our promises only when keeping them result in better consequences than the alternatives. In matters of punishment, teleology will appeal to such considerations as prevention of crime or the rehabilitation of criminals. There is an unending debate between both the teleological and deontological schools of philosophy and they advance various justifications in support of their points of view. But both the schools of philosophy suffer from many shortcomings as well as both the schools contradict each other also.

Here, Qur'ānic teachings give us a suitable solution of moral judgement of an action. According to Qur'ān the basic source of a moral action is faith. An action without a firm belief has no gravity in Islam. In Islam, faith and action are the complements of each other. Everywhere Qur'ān narrates the faith, essentially mentions the good action along with it. It means that faith without action has no

significance. Like this, an action without faith has no value. In other words, we may say that faith is as the root of a moral action in Islam while action is like its fruit. In this reference, another important thing is the intention of a being. The prophet (S) clearly declares that intention is the basic condition of judgement of an action. Actions are to be judged only by intentions. Prophet (S) also said that if two persons assaulted each other with swords and one of them died of injuries, both the slayer and the slain would be doomed, because both were motivated by the same evil intentions. Similarly, if a man intended to do a sinful act, but for want of means could not do it, his guilt was proved because the worth of an action depends upon the intention of a man that whether action is for the sake of Allah or for some other objectives. In this regard the Qur'ān said:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ  
لِغَيْرِ اللَّهِ جَ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ط إِنَّ اللَّهَ  
غَفُورٌ رَّحِيمٌ

He hath only forbidden you dead meat, and blood, and the flesh of swine and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, - then is he guiltless. (2:173).

In accounting the moral worth of an action Kant maintained moral axioms and stated that they are unquestionable; telling the truth is absolutely good and there is no condition for it either, it is a criterion itself. When asked 'in case telling the truth causes an innocent man to be killed, should one still tell the truth?' Kant replied: "One should tell the truth, this is an absolute value."

But in Qur'ānic moral teachings fundamentally, action is a means not an end. A free action is performed for an end and receives its value from that end. In moral philosophy of Islam, good is an action which drives man towards his eventual



perfection, namely getting nearer to Allah and bad is an action which drives man away from that end (i.e., from attaining nearness to Allah) and from this it becomes clear why in Islam so much emphasis is laid on *niyaat* (intention); well, in fact it is man's *niyaat* which gives direction to his action. Prophet (S) the Messenger of Allah says: "Actions are (judged) by intention (*niyaat*)". (Bukhārī, (vol. 1), 2) So each man will have what he intended. Thus, migration, (*hijrah*) for instance, is a good act and recommended for the believers to save themselves and their religion but according to the Prophet there is a difference between a believer who migrates for the sake of a woman and he who migrates for the cause of God. Their acts will be determined by their motives. They will receive reward or punishment according to their motives. This is the peculiarity of Islamic morality. It searches out what is in the heart.

Immanuel Kant further said that any action has a moral value once it is done in the best form without any emotional, intention or motive. That is, if a person wants to do something good and praiseworthy, he must do so solely because it is good and praiseworthy, and not for the sake of its perceived beneficial outcome or for emotional satisfaction. Therefore, Kant does not give any value to the action of a mother who wakes up at midnight by hearing the cry of her baby and feeds it although according to common people she has done something valuable. According to him, she feeds her baby due to the instinctive emotional relationship between the two. If she does not feed her baby, she will be annoyed, and in reality, by feeding her baby, she satisfies her emotional and psychological desires. Kant says that emotions and desires have no value in ethics. In this regard Kant said:

The inclinations themselves being sources of want are so far from having an absolute worth for which they should be desired, that on the contrary it must be the universal wish of every rational being to be wholly free from them. (Grundlage, (1903), 46)

Schopenhauer terms Kant's view as the 'apotheosis of lovelessness' because, in Kant's estimation, even the most unselfish acts of benevolence towards, and love for,



other human beings lose all their moral worth unless inspired by pure sense of duty and unless emptied of all desire to be benevolent towards fellow-beings. (Grundlage, (1903), 49)

If we take into consideration the facts of human psychology with reference to the proper realization of the moral ideal, we are bound to hold to the Qur'ānic view that some desires deserve to be suppressed, some to be moderated, and some to be encouraged and enhanced, ultimately subordinating all to the spiritual yearning of obtaining good pleasure of Allah.

## **6. KANT CATEGORICAL IMPERATIVE AND DIVINE LAW**

Among well-known moral thinkers of the modern age, Kant enjoys distinction of not only being the most eminent but also of presenting an ethical philosophy which is nearer to the Qur'ānic ethical view than any other, so near in fact that in certain aspects the stand-points of the Holy Qur'ān and of Kantian moral philosophy appear to be identical.

This necessitates that while we have stated the Qur'ānic view concerning the 'standard as Law', we should have a clear understanding of the Kantian Categorical Imperative. To begin with: Kant names the normative laws as 'imperatives' and says that they are of two kinds, namely:

- (a) The hypothetical imperative, which is not universally applicable and holds only under certain conditions;
- (b) The categorical imperative, which holds universally as well as unconditionally.

He further says that the Moral Law is the only law that falls under the category of the categorical imperative; and he lays down the rule: "There is nothing good without qualification except the good will", thus denying all teleology in morals whereby action is conceived to be morally good in respect of its being conducive to certain desirable consequences. (Kant, (1923), 31-3)

Trying to understand Kant's view of the Categorical Imperative critically, the very first criticism that emerges is that, as defined by him, it is a 'form without content'; or, it is the 'ideal' divorced from the 'real'. Hence it cannot enjoy as such the status which Kant gives to it in his philosophy. To put it concretely: 'To will always what is good' ought to be accepted as a valid principle, but that does not as such provide any guidance in respect of 'willing the good' in particular situations.

As regards the Holy Qur'ān, it also prescribes a categorical imperative with regard to the maintenance of the good will. But in the Qur'ānic view, what is unconditionally and universally binding is strictly the obligation of Obedience to the Moral Law, which derives its authority, not from any utopian transcendental deduction—as in Kant, but from the absolute authority of the Absolute Good Will of the Moral Ruler of the universe, i.e., God. Moreover, it does not stop at the 'form' of the Categorical Imperative but also teaches its practical application in the concrete situations of moral action. Kant lays down three laws in respect of the application of the Categorical Imperative, viz.

- (a) Act only on that maxim which you can at the same time will to become universal law.
- (b) Treat rational being including yourself always as an end and never as a means.
- (c) A principle of moral conduct is morally binding on me if and only if, I can regard it as a law which I impose on myself.

Whatever, Kant says in the above given maxims, has been taught by the prophet centuries ago. In this regard prophet says:

Wish for your brother (i.e. others) what you wish for yourself; he has no faith who wishes not for his brother what he wishes for himself (*Saheeh Al- Bukhari*, 12). This corresponds to Kant's categorical imperative: 'so as treat humanity, whether in thine own person, or in that of any other, in every case as an end withal,

never as a means. It is in other words, 'Do unto others as you would have them do unto you'. But the Prophet's saying as above, not only precedes the formula of Kant but is much higher in point of morality as the full text of his saying as given by *Bukhari* in his *Al-Adab al- Mufrad* is: 'He has no faith who wishes not for his brother (i.e. others) what he wishes for himself ' of the good'. The words 'of the good' are remarkable in that they mean that none should wish for other except what is good, not so in Kantian theory. (Ilyas & Syed (2009), 6)

In fact, Prophet(S) further said that do not do injustice to others and to yourselves. In his last Farewell Sermon, delivered during his final Hajj in 632.A.D, he said:

Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood....Do not, therefore, do injustice to yourselves. Remember, one day you will appear before God (The Creator) and you will answer for your deeds. So beware, do not stray from the path of righteousness after I am gone. (*Jame' Al tirmidhi, 3031, Saheeh Al Bukhari, 4079*)

The first law of the Kantian ethics can be easily challenged. Firstly, numerous situations in practical human life are conceivable where this law cannot be validly applied; for instance, becoming a teacher of a particular branch of knowledge, which is morally good but cannot be universalized.

Secondly, Kant has bestowed on an unreal abstraction of one condition (i.e., obedience to a universal law) the status of being the essential condition for good will.

Thirdly, he has confused the merit of performing an action with its goodness.

Fourthly, he has erred in holding, as Broad has pointed out that a right action must be right in respect of the factor of universality, no matter what the inclinations of the agent are. For instance, if a man and a woman are married on considerations of Pure

Reason, where alone the principle of universality resides, and no consideration is given to their respective inclinations and their unique circumstances, that marriage may prove to be evil for both of them, and not good in any sense of the word. Thus, the mere formal consistency which Kant has emphasized i.e., that the rule of an action should be willed to be the rule of every person can never by itself make an action good in terms of morality. (Broad, (1962), 124)

As to the second law, its validity may be said to have been challenged by Kant himself, in as much as his ethical philosophy makes the every human being, in respect of the realization of the moral law, a mere means, so that he no more remains 'an end'! As to the third law, it is correct in the sense that moral law, as distinguished from the political law, is surely a law that our own moral consciousness our own conscience, and not any other factor, should make us incline to obey. It should be at the behest of our higher self. Yet moral law should not be accepted as merely self-imposed, because the self can also dispense with it even as it can impose. Consequently, it should be oriented with absolute authority, and such an authority can only be the authority of God.

The highest form of worship in Islamic viewpoint is the worship ('*ibadah*) which is done solely because of love and reverence for God. The same worship the Commander of the Faithful (R) described in one of his litanies (*munajat*):

إلهي مَا عَبَدْتُكَ خَوْفًا مِنْ عِقَابِكَ وَلَا طَمَعًا فِي ثَوَابِكَ وَلَكِنْ وَجَدْتُكَ أَهْلًا لِلْعِبَادَةِ فَعَبَدْتُكَ.

My Lord, I have not worshipped you out of fear of your chastisement or out of greed for your reward, but I found you worthy of worship so I worshipped you. (Bihar al-Anwar, vol. 41, 14)

In another place, Imam 'Ali (R) divides the worshippers into three groups:

إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فَبَلَكَ عِبَادَةُ التَّجَارِ، وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فَبَلَكَ عِبَادَةُ الْعَبِيدِ،

وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَبَلَكَ عِبَادَةُ الْأَحْرَارِ.

A group of people worship Allah out of desire for reward; this is the worship of traders. Another group worship out of fear; this is the worship of slaves. Yet another group worship Allah out of gratefulness. This is the worship of free men. (*Nahj al-Balaghah*, Saying, 237)

In his statement, Imam 'Ali (R) regards the worship done solely out of gratitude and reverence to God as the highest and most superior, and Islam wants that all believers perform that kind of worship. However, it is clear that not all have the station, capacity and dedication to perform such worship. Such worship can only be done by the sincere *awliya'* of Allah whose station is so sublime that they have been annihilated in the Beauty of the Beloved, and even if they are thrown into hellfire, they will not desist from worshipping and calling unto Him. Or, even if they are not admitted to paradise, they will not stop worshipping Him. No doubt, such individuals can hardly be found in millions.

Now, once we accept Kant's notion of "all or none" and believe that an act is morally good only when it fulfils all necessary conditions and capabilities without even a bit lacking in it, it means that the only acceptable worship is that of the highest degree which is done solely because of gratitude and reverence to God; only the worship of the sincere *awliya'* of Allah is accepted, and not the worship of those who desire paradise or are afraid of divine chastisement. Islam does not accept this myopic and bigoted view.

In order to facilitate the servants of God and remove any hardship or difficulty along their way, Islam has considered varying degrees as far as worship and other obligatory acts are concerned, degrees which begin with the least required capabilities and conditions, i.e. possession of the minimum valuable quantities, up to the highest degree or level which has all the required capabilities and conditions and to reach it means attainment of the highest spiritual station of man

It is like the worship of personages such as the Commander of the Faithful (R) and the students of his school (*maktab*) who have attained the most exalted station and gnosis and reached the highest degree of servitude to God. But the worship of those who are below them and have reached lower stations and worship God out of desire for spiritual rewards and recompense is also acceptable. So is the worship of those who are even lower than them and worship God out of fear of His punishment. Their worship also has some value.

## 7. THE STATUS OF MORAL LAW IN ISLAMIC ETHICS

Islamic law is the command of God revealed to the Prophet Muhammad(S). It precedes the state and is not preceded by it; it controls the society and is not controlled by it; state and society both have ideally to conform to its dictates. Islamic law or the *Shari'ah* is the law which binds Muslims into a single community. The word *Shari'ah* is derived from a root, meaning path or road. It is the path which leads to Allah, His law which guides Muslims to run their spiritual, moral, social and physical lives in accordance with Islamic principles. The *Shari'ah* shapes Islam's ritual, legal, ethical, and social aspects. These are the basic principles given by Islam raising healthy structure of human morality. Muslims believe that the *Shari'ah* holds "the concrete embodiment of the Will of God, how God wants them to act in this life to gain happiness in this world and felicity in the hereafter... The life of the Muslim from the cradle to the grave is governed by the *Shari'ah*" (Nasr, (2003), 75).

The real purpose of *Shari'ah* is to chalk out a system of duties which would enable the believers to live a righteous life in this world and prepare themselves for hereafter Observes Jackson:

Islamic law finds its chief source in the Will of Allah revealed to the prophet Muhammad. It contemplates one community of faithful, though they may be of various tribes and in widely separated locations. Religion, not nationalism or geography, is the proper cohesive force. The state itself is subordinate to the Qur'an

, which leaves little room for additional legislation, none for criticism or dissent. This world is viewed as but the vestibule to another and a better one for the faithful, and the Qur'ān lays down rules of behaviour toward society to assure a safe transition. It is not possible to separate political or juristic theories from the teachings of the prophet, which establish rules of conduct concerning religious, domestic, social and political life.

This results in law of duties rather than of rights, of moral obligations bindings on the individual, from which no authority can relive him, and which he disobeys at peril of his future life. (Husain, (2005), 217)

#### (i) NATURE OF THE MORAL LAW IN THE QUR'ĀN

The Qur'ān affirms the following characteristics in respect of the nature of Moral Law:

- a. Besides the regard for the transcendental value of Divine Pleasure-which in itself makes the action most highly disinterested from the practical human point of view-it should not be conditioned by any interest other than morality. We are told:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا  
يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا <sup>ط</sup> اْعْدِلُوا قَفْ هُوَ أَقْرَبُ  
لِلتَّقْوَىٰ ذَاتُوا تَقُوا اللَّهَ <sup>ط</sup> إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O ye who believe! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do.(5:9)



وَمِنَ النَّاسِ مَنْ يُشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ط وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

And there is the type of man who gives his life to earn the pleasure of Allah. And Allah is full of kindness to (His) devotees. (2:207)

- b. The Moral Law has been conceived as universally binding, i.e., binding on all rational beings—a principle contained in the following Qur'anic affirmation:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ط  
طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

Do they seek for other than the Religion of Allah.-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back. (3:83).

- c. The Moral Law is to be obeyed as unconditionally and absolutely binding:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ط مَا كَانَ لَهُمُ الْخِيَرَةُ ط  
سُبْحَنَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

Thy Lord does create and choose as He pleases: no choice has they (in the matter): Glory to Allah. And far is He above the partners they ascribe (to Him)! (28:68).

Again, as regards Muslims the Holy Prophet's verdict: "None of you can have (real) belief (in Islam) until he loves for all human beings what he loves for himself." Because it emanates from the Absolute Good Will and is directed to the establishment of good will among human beings. As to the merit of good will, Kant expresses it beautifully thus: "If with its greatest efforts (the good will) should yet achieve nothing

and there should remain only the good will (not to be sure a mere wish but the summoning of all means in our power), then, like a jewel, it would still shine by its own light, as a thing which has its whole value in itself". (Kant: (1923), 10)

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ  
بَيْنَهُمْ أَنْ يُقُولُوا سَمِعْنَا وَأَطَعْنَا ط وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

The answer of the Believers, when summoned to Allah and His Messenger (Muhammad) in order that he (Muhammad) may judge between them, is no other than this: They say, 'We hear and we obey': It is such as these that will attain felicity. (24:51).

The law is meant to be pursued as if it is self-imposed, i.e., it should be at the behest of the higher self of the moral agent. But, here would arise the difficulty: how to regard the Divine Law, which is externally-imposed, as a 'Law self-imposed'. This difficulty arises, however, out of misunderstanding with respect to the expression 'divine origin'. Being of divine origin should not be taken to mean, according to the Qur'ānic teaching, that the Divine Law is foreign to the nature of man and is merely thrust from outside on him by God to be obeyed. Rather, it is simultaneously the 'Divine Law' as well as the 'Law of ideal Human Nature', and constitutes, therefore, the very behest of the higher human self. The identity of the 'Divine Law' and the 'Law of ideal Human Nature' has been explicitly proclaimed thus:

فَاقِمُ وَجْهَكَ لِلدِّينِ حَنِيفًا ط فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا  
ط لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ط ذَلِكَ الدِّينُ الْقَيِّمُ ق لَا يَكُنْ أَكْثَرُ  
النَّاسِ لَا يَعْلَمُونَ

So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah.

That is the standard Religion: but most among mankind understand not. (30:30).

Islamic law is based on submission to the will of God. This is a fundamental principle of religion. Islamic law covers all aspects of life. It is a way or path guiding the Muslims. The law governing all matters is known as *Shari'ah*.

A Muslim is expected to live according to this law, both in his private and social life. It is therefore, the guide to all human actions and embraces all aspects of human life. It guides man as to how he should conduct his life, deal with his neighbours, how he should pray and perform other acts of worship. It is through this law that the value of human actions in the sight of Allah is made known to human beings so that they can distinguish between the straight road and that which will lead them astray. The *Shari'ah* or the Islamic law provides for him the knowledge of right and wrong. It is by his freewill that man must decide which path to follow.

In essence, all of the *Shari'ah* is contained in the Qur'ān. It contains the principles of all the laws, further expanded in the *Hadīth* and *Sunnah* which together constitute the second source of Islamic law. This is understood with the help of the consensus of Islam community-*Ijma*. Finally these three sources of Islamic law were complemented by human reasoning-*Qiyas*, where necessary.

Thus the *Shari'ah*, the sources of all laws for Muslims is revelation manifested through Qur'ān and explained through the *Sunnah* and then interpreted through *Ijma*, the agreed opinion of the jurists and finally *Qiyas* or human reasoning.

These sources fall into two main categories; the primary sources i.e. the Qur'ān and the *Sunnah* and the secondary or dependent sources i.e. *Ijma* or consensus and *Qiyas* or reasoning.

The doctrine of the '*Ummah*' or one community of the Faithful lies at the root of Islamic political thought. The '*Ummah*' consists of the totality (*Jamaa*) of individuals bound to one another by ties, not of kingship or race, but of religion, in

that all its members profess their belief in the one God, and in all their relations to Him, all are equal, without distinction of rank, class or race. Differences of function are recognized, but 'the noblest among you is the most God-fearing (49:13)

Divine laws are the standards of right conduct and provide guidance not only in establishing a well ordered society, but also in distinguishing between, 'good' and evil. As a well-knit system of obligations, they safeguard the rights of all and as a product of divine wisdom which alone knows what the objective good is; they ensure the welfare of the entire humanity.

The peculiarity of divine law is that it is eternal and immutable. The basis of life as conceived by Islam is spiritual. A society based on such a conception must have eternal and immutable laws. But since it does not lose sight of the material world which is subject to change, These laws contain broad principles that admit of interpretation so as to accommodate the changes in life and to provide for the growing needs of society over and above the rule of necessity and need to provide facilities to those who are confronted with hardships.

Divine laws, thus take in their sweep not only this world, but the hereafter as well. The Holy Qur'ān says in this regard:

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

But the Hereafter is better and more enduring. (87:17)

Although accepting the spirituality, Islam as such never preaches bare spirituality as it says 'yes' to life and to the worldly things. God has made all things in nature available for man so that he may harness them to suit his purpose. Qur'ān said in this regard:

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ ط  
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect. (45:13)

Divine law is unique in that it has its own permanent standards of justice. Hence justice according to divine law is much higher than all other systems of justice, be they Greek, Roman or any other human system. Justice, as conceived by Islam, is not only to give each his due, but also to return good for ill. What Islam suggests in the objective approach to the problem of justice, to put ourselves in the place of another, to see things from the standpoint of an impartial observer. Here are some of the Qur'anic verses to give an idea of impartiality in the following verses. God clearly asks believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى  
 أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ  
 أَوْلَىٰ بِهِمَا ۖ قَفْ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْا  
 أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do. (4:135)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۚ وَإِذَا  
 حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا  
 يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things. (4:58)

The Qur'ānic term *ma'rūf* gives a clear understanding of the justice in broader sense. The term *ma'rūf* (just, right, or good), a participle formed from the root 'rf, from which words for "knowing" are constructed. The term, which appears numerous times in the Qur'an, expresses as "just" that which is familiar, or recognizable, and presumably would have conjured the notion of tribal norms at the time of the Prophet(S). The pairing of *ma'rūf* and *munkar*, which is widely found in pre-Islamic poetry, appears repeatedly in the Qur'ān:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ  
وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The Believers, men and women, are protectors one of another: they enjoin what is just (*ma'rūf*), and forbid what is evil (*munkar*): they observe regular prayers, practice regular charity, and obey God and His Messenger. On them will God pour His mercy: for God is exalted in power, Wise. (9:71)

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

Let there arise out of you a band of people inviting to all that is good (*khayr*), enjoining what is right (*ma'rūf*), and forbidding what is wrong (*munkar*): they are the ones to attain felicity. (3:104)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ  
أَشْرَكُوا ۖ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝

(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right (*ma'rūf*) and forbid wrong (*munkar*): with God rests the end (And decision) of (all) affairs. (22:41)

The importance of the ethical construction, “commanding what is *ma'rūf* and forbidding what is *munkar*,” cannot be underestimated as it precisely expresses the ethical structure of Islam and its deep roots in pre-Islamic Arabia. This is true not merely in the affirmative sense of what is right being equated with that which is known, but also in the negative sense of *munkar* which means literally “unfamiliar, strange, unrecognized” and, along with other terms, stands for the notion of evil or wrong in the Qur'ān. (Mustansir, (1987), 65)

However the use of this rhetorical construction of “commanding what is *ma'rūf* and forbidding what is *munkar*,” which the Qur'ān so often deploys, to refer to broad notions of right and wrong is an entirely new invention of the Qur'ān. No examples of this type have survived in the corpus of pre-Islamic literature. The Qur'an uses *ma'rūf* to express good in its broadest, “thin” sense, it also represents, along with its related term *urf*, the more strictly defined and “thicker” concept of “customary,” especially with regards to interactions between men and women and family law:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَأُمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ  
سَرَخُوهُنَّ بِمَعْرُوفٍ ص وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ج  
وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ط وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ  
هُزُوءًا ز وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ  
وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ط وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

When ye divorce women and they fulfill the term of their (*'iddat*), either take them back on equitable terms (*bil-ma'rūf*) or set them



free on equitable terms (*bil-ma'rūf*); but don't take them back to injure them (or) to undue advantage; if any one does that he wrongs his self (*ḡalama nafusahu*).... (2:231)

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ  
 أَنْ يُتِمَّ الرَّضَاعَةَ ۖ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَ  
 كِسْوَتُهُنَّ بِالْمَعْرُوفِ ۖ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ  
 وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۖ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ  
 ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ  
 عَلَيْهِمَا ۖ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ  
 عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُم بِالْمَعْرُوفِ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ  
 اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms (*bil-ma'rūf*). No soul shall have a burden laid on it greater than it can bear.... If ye decide on a foster—mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms (*bil-ma'rūf*). But fear God and know that God sees well what ye do. (2:233)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا وَهُمَا عَلَىٰ وَهْنٍ وَفِصْلُهُ  
 فِي عَمَيمٍ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ ط إِلَى الْمَصِيرِ ه وَإِنْ  
 جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا  
 تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ز وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ  
 إِلَىٰ جِ ج ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَتَّبِعُكُم بِمَا كُنتُمْ تَعْمَلُونَ

... (Hear the command), 'Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me (*shirk*) things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (*bilma' rūf*)...' (31:14-15)

Accordingly, from the above study of the term *ma'rūf* which indicates so many dimensions of the concepts of justice and good definitely, we are well in a position to say that the Qur'ānic term *ma'rūf* is a suitable term to define all the dimensions of good and evil. Hence, from the above discussion it is confirmed that basic moral concepts by nature conceived by the Holy Qur'ān are governed by a universal law which is fundamentally rational. Hence, the Qur'ān refers to ideal human nature, i.e., the nature bestowed on humanity by God at the dawn of creation. It is not the same thing as Rousseau and some other moralists speak of in terms of 'primitive' or 'original' nature, because their view does not go beyond the spatiotemporal dimensions, wherein the modifications of the 'ideal' in respect of its manifestations must be presumed to have commenced at the very early period of human history as we notice in the Holy Qur'ān in connection with the story of the two descendants of Adam. God says in the Holy Book:

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ بِالْحَقِّ ؕ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ  
 يُتَقَبَّلْ مِنَ الْآخَرِ ط قَالَ لَا أَتُكِنُّكَ ط قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Recite to them the truth of the story of the two sons of Adam. Behold! They each presented a sacrifice (to Allah. It was accepted from one, but not from the other. Said the latter "Be sure I will slay thee." "Surely," said the former, "(Allah) doth accept of the sacrifice of those who are righteous. (5:27).

## 8. CONCEPT OF DUTY IN KANTIAN AND QUR'ANIC TEACHINGS

Kantian concept of duty revolves around his categorical imperative, with its three formulations, where he argues that we should not treat men as means but as ends in themselves. Kant argued against the maxim 'end justifies the means' and he tried to distinguish the ends from its necessary means. Therefore, an attempt to justify the maxim goes in support of the view of the teleology or consequentialism which is contradictory to the Kantian view.

Kantian moral theory holds that only moral rules will make possible an ideal society, which is the 'realm or kingdom of ends'. The realm is only possible if it has two main aspects, first, that all its members respect one another as self-determining agents who follow different individual ends; and second, they seek to promote each other's ends. Kant argued that these two aspects form the moral ideal, which will evolve if everyone follows the fundamental principles of moral law, that is, the 'categorical imperative'. The categorical imperative requires that one acts only on such maxims that one can rationally *will* in order to become universal law or principle. However, Kant's categorical imperative is enjoined with the hypothetical imperative. The 'hypothetical imperative' postulates the practical dimensions of possible action as a means to achieve what one desires or which one may possibly desire. The 'categorical imperative' is presented as necessitating objectives and action without regard to any other end. For Kant, everything in nature is governed by law and only rational beings have the capacity to comprehend it and consciously regulate their behaviour according to principles, that is, through will or practical reason. The practical reason comprises the law which binds the will. These imperatives are either

hypothetical, for example, if you want this end then must use these means, or categorical, for example, you must do this absolutely. However, Kant says:

The *will* as the objective ground of its self-determination is the end, and if this is assigned by reason alone, it must hold for all rational beings. On the other hand, that which merely contains the ground of possibility of the action of which the effect is the end, this is called the means. (Kant, (2002, 296)

Kant further classifies ends as subjective and objective and distinguishes them:

Subjective ends require action in accordance with hypothetical imperatives for their realization, e.g. roses blooming in one's garden in winter, objective ends do not. (McClosky, (1976), 395)

Therefore, for him, persons are objective ends, for they do not require further realization as the source of categorical imperatives. The Kantian definition of the concept of ends and means can be explicated much more simply and correctly by denoting that an end is the direct motive of an act of the will and means the indirect. Kant argues that man exists as an end in himself. Every end can only exist in relation to a will, which is essential to the things. Haezrahi highlights Kant's view and argues:

Ends which are also duties like performing moral actions for the sake of duty. But products of moral actions are not absolutely good, and morally good actions are not absolutely good, such supreme goodness belonging only to the will. Since the end cannot be less perfect than the will, only rational agents as far as they are possessed of a will itself capable of being a good will actuated by the idea of the law, can be the ends of a categorical imperative. (Paton, (1953) 166-72)

However, Kant's deification of Duty acquires meaning in the Qur'ān itself, in the idea of Absolute Duty to God, because the Divine Will is directed absolutely to all. The

categorical imperative of which Kant talks about, but which he could not elucidate, is in reality God's law. God has determined it's from and it is entitled to obedience solely in virtue of being His law. Indeed, moral goodness is nothing other than absolute and willing submission to the law of God.

The Will of God, which is obligatory upon man to follow, is the one which God Himself has revealed for man's guidance. The Will of God is not to be determined by man himself. God has Himself enunciated it clearly and there is no ambiguity about it. If a person or society is honest and steadfast in its contract with Allah, it must scrupulously fashion its entire life in accordance with the Qur'anic teachings and the *Sunnah* of the Prophet (S).

The intentional action comprises within it such elements as: The conflict between two motives, the motive of the performance of Duty (i.e., the consciousness of an obligatory Law) and the motive of the fulfilment of Desire (i.e., the instinctive urge in defiance of the moral law). The performance of the action brings in the consequences, or the results of the performance, which are causally determined by numerous factors not in control of the agent without '*taufiq*'. This is the verdict of the Qur'ān:

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا  
حَسَنًا ط وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَيْكُمْ عَنْهُ ط إِنْ أُرِيدُ إِلَّا  
الْإِصْلَاحَ مَا اسْتَطَعْتُ ط وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ط عَلَيْهِ  
تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

He said: "O my people! See ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust, and unto Him I look. (11:88).

The motive to please God does not exclude other motives. All motives are fully compatible with the motive of seeking God's pleasure, provided they are good and provided also that the agent ultimately seeks God's pleasure by pursuing those motives. To take an example, suppose a person offers some money to one of his poor relatives from his rightful earnings with a view to pleasing a relative and to help a man in distress, and by so doing ultimately wishes to carry out God's will which is articulated in this verse of the Qur'ān:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.  
(16:90)

This act is perfectly *sālih*, because the money that he is offering is his rightful earning; the two motives, namely, the motive of pleasing a relative and the motive of helping a man in distress, are good, and that by offering the money and by pursuing those motives he ultimately wishes to fulfil God's will and thus pleases Him. But the action will not be *sālih* if the person only wishes to please his relative and help him out of his difficulty, but has no intention thereby to fulfil God's will.

The presence of other motives in action, altruistic or egoistic, does not affect the purity of the ultimate motive of seeking God's pleasure, if the motives are good and are pursued with a view to fulfilling God's Will in the best possible way. Nor do they affect God's commendation and reward in the hereafter.

Motives influence the moral goodness of the doer's will and his inner disposition of which the will is an expression. If the motives are bad, the will which pursues those motives is also bad, even if the actions through which the motives are

sought are right. Likewise, the inner disposition which finds its habitual expression in evil volitions is vicious. Similar are the relations in between good motives, goodwill, and virtuous disposition. Moral approbation or disapprobation in this life is directed to the will or to the disposition of the doer. They are not primarily directed to actions, though they are often extended to them.

Motives do not affect the rightness or wrongness of actions which are solely determined by the conformity or non-conformity of actions to moral rules. There are right actions which are performed with bad motives and wrong actions which are performed with good motives. Conformity to rules is, however, viewed in the Qur'ān in a way somewhat different from that viewed by some modern deontologists. For, the Qur'ān does not exclude consideration of the consequences of an action in its final evaluation. The evaluation of an action depends upon both the nature of the action and its consequences

As a Qur'ānic term it implies the existence of harmony between the effort of the moral representative and the extraneous factors through Divine Grace. The occasion for Divine Grace, in its turn, arises, according to the Holy Qur'ān, only when the moral agent takes the initiative:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ط إِنَّ  
اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ ط وَإِذَا أَرَادَ اللَّهُ  
بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ج وَمَالَهُمْ مِنْ دُونِهِ مِنْ وَال

For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.(13:11)



The analysis of voluntary action brings out and the Holy Qur'ān affirms that man is responsible only to the extent of the freedom he possesses:

تَحْمِلُ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۖ رَبَّنَا وَلَا  
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاعْفُ عَنَّا وَاعْفُ عَنَّا وَارْحَمْنَا  
وَإِنَّكَ أَنْتَ مُوَلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." (2:286).

Now, because this capability is confined to the freedom of choice in respect of conflicting motives, the real purpose of moral judgment is the motive, as the following verses confirm:

ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ  
فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا  
أَخْطَأْتُمْ بِهِ ۚ لَا وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Call them by (the names of) their father: that is juster in the sight of God. But if ye know not their father's (names, call them) your brothers in faith, or your *Maulas*. But there is no blame on you if ye make a mistake therein: (what counts are) the intention of your hearts: and Allah is Oft-Returning, Most Merciful. (33:5).

This is the Qur'ānic view of the purpose of moral judgment. But there is a view opposed to it which regards 'consequence' as the goal, that view is however unacceptable; because, in the first instance, consequence is determined not by the

human will, but by casual nexus. Secondly, morality is reduced thereby to expediency. Thirdly, because vice too is an expediency, virtue can hardly be separated from vice. The following verses from the Qur'ān are significantly relevant:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ  
بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ

Anyone who, after accepting faith in Allah, utters Unbelief, - except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty. (16:106)

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ  
يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

“... When the Hypocrites come to you (O Prophet!), they say, ‘we bear witness that you are indeed the Messenger of Allah’. Yes, Allah knows that you are indeed His Messenger. But Allah bears witness that the Hypocrites are indeed liars (in respect of their motive).” (63:1).

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ط  
كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ط وَ  
بَشِّرِ الْمُحْسِنِينَ

“It is not their (i.e., the sacrificial animals’) meat, nor their blood, that reaches Allah: it is your (motive for) piety that reaches Him. He has thus made them subject to you, that ye may glorify God for

his guidance to you: and proclaim the Good News to all who do right." (22:37).

Viewing the problem from another angle, it is the conflict between Desire and Duty that gives rise to the moral situation, wherein emerges the question: what is really binding as moral obligation? The following Qur'ānic verse is pertinent in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ  
 أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ  
 أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوَّا  
 أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانِ بِمَا تَعْمَلُونَ خَبِيرًا

Ye who believe! Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well-acquainted with all that ye do. (4:135)

It implies that the moral imperative expressed in the words "stand out firmly for justice" is the standard to be adhered to without regard to any other consideration whatsoever, which means that an action is morally approvable only when it is performed in obedience to the imperative, and condemnable if performed in defiance of it. The value resides thus in the motive of the performed action, which relates to the performance of Duty in the case of virtue, and to the defiance of Duty and obedience to Desire in the case of vice, and is subjected as such to moral approval and disapproval.

## 9. THE ULTIMATE END OF QUR'ANIC TEACHINGS:

The Holy Qur'ān is definitely committed to the view that the moral value has to be pursued at its own level as an absolute value, in order that the purity of motive and consequently the purity of moral action are not damaged, it does not subscribe to Kant's barren philosophical stand-point which regards morality as the Supreme Good. Rather, it views morality in the perspective of spirituality, or, from the transcendental dimension of the human personality, and hence it prescribes a spiritual end as the ultimate end for which mankind should always aspire, regarding it as the Supreme Good. That end is the absolute harmonization of the human will with the Divine Will through the Qur'ānic teachings of the spiritualization of morality. The Holy Qur'ān Says:

وَسَيُجَنَّبُهَا الْأَتْقَى ۖ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۖ وَمَا لِأَحَدٍ عِنْدَهُ  
مِنْ نِّعْمَةٍ تُجْزَى ۖ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۖ وَلَسَوْفَ يَرْضَى

But those most devoted to Allah shall be removed far from it,-  
Those who spend their wealth for increase in self-purification, And  
have in their minds no favour from anyone for which a reward is  
expected in return, But only the desire to seek for the Countenance  
of their Lord Most High; And soon will they attain (complete)  
satisfaction.(92:17-21).

It may be pointed out here that this is the actual pursuit of *Tasawwuf*, which is a vital dimension of Islamic orthodoxy; and this is also the actual implication of the Sufi doctrines beliefs and values.

To conclude, we can say that Muslims, by and large, have not been bothered about any urge for imposing a theoretical construction on Islam. They have not indulged in any account or analysis with a view to bringing out a standard of justification or otherwise of human actions across the spectrum. However, the Qur'ān has brought out the relevance or tenability of both the teleological and deontological

standards of justification. An action is to be judged both by its consequences and by its deontic significance. The Qur'ān lays emphasis on the good and bad consequences of any action as determining its ethical acceptability and unacceptability. It brings out that man may think something to be 'good' and it may really turn out to be 'bad' for him and on the other hand, he may think something to be 'bad' for himself and it may turn out to be 'good' for him. Then, Islam lays greatest emphasis not on worldly good but on the eschatological good. It promises paradisaal bliss for righteous people and hellfire for vicious ones. The Islamic teleology is basically eschatological. However, it also lays emphasis on the deontological standard of justification as well. Hazrat Imam Ali's emphasis on worshipping God because "He is worshipable" is a categorical confirmation of the deontological standard eleven hundred years before Kant spelt it out with such intense ethical conviction.

An action, according to Islam, is not to be carried out just for the sake of duty but for the sake of God. God's command to do or not to do something, constitutes man's duty. So, human action gets ethical acceptability if it is carried out '*khalisatan li-wajh Allah*' or 'for the sake of God.' Hence, Islam so beautifully reconciles the teleological standard with the deontological standard. Thus, Islamic ethics is Theocentric. It makes God the centre of ethical activities. Therefore, by making God the cynosure of the human world, Islam offers the highest, the most transcendental and the most immanent principle as the Ultimate Standard of ethical justification. This spiritual approach to human ethical concerns make Islamic standard of ethical justification the most catholic and the most universal criterion within which *framework the resolution of social, political and economic challenges can be clearly understood and successfully accomplished.*

Islam gives a complete code of life for every believer and guides them in every practical sphere. Any person who wants peace and comes under the creed of Islam comes to the peace because Islam advocates rules and principles projecting true human nature. It differentiates the right and wrong in the sense that which brings benefit to human beings is 'good' and vice is all that is harmful for the mankind. It

provokes its followers to adapt sheer moral ideas and concepts that are made for the safety of human beings. It has formulated principles for every walk of life and guides human beings in a very categorical way. People coming under its flag are a community. Their interests are common. They live like brethren. There is no compulsion in Islam. It reminds Muslims that they are on the best way to follow success here and the hereafter. It is explained in the verse below:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ  
ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it was best for them: among them are some who have faith, but most of them are perverted transgressors.  
(3:110)

Islam has also laid down certain universal fundamental rights and moral values for humanity as a whole, which are to be observed and respected under all circumstances. To achieve these rights, Islam provides not only legal safeguards but also a very effective ethical system. Thus whatever leads to the welfare of the individual or the society is morally good in Islam and whatever is injurious is morally bad. Islam attaches great importance to the love of God and love of man that it warns against too much of formalism. Islamic ethics is the best possible synthesis of teleological, deontological and virtue ethics.

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*Note: For further details, see main bibliography given at the end of this project.*



**CHAPTER-SEVEN****CONCLUSION**

The present thesis attempts a comparison of the Qur'ānic ethics with western ethical theories. We do not work out a comparison between Qur'ānic and Christian ethics. Rather, the Qur'ānic ethics which is revelationist is being studied in comparison to rationalist/secularist ethical theories of the West; the ancient Greek ethical theories advanced by Socrates, Plato and Stoics and modern ethical theories advanced by utilitarians such as Bentham and Mill and Immanuel Kant. Both the Greek and modern philosophers advance their ethical theories within the rationalist/secularist framework. We have classified these Western theories into two main categorizes: teleological and deontological.

The Qur'ān advances a revelationist ethics. It is a Book essentially religious not philosophical, but it deals with all those problems common to religion and philosophy. The Qur'ān approves the principles of teleological, the deontological and virtue ethics or deem them all to be complementary. The Muslim philosophers maintained that ethics like all other Islamic sciences, takes its origin from the Holy Qur'ān. In one word, it can be said that ethics or moral philosophy is wholly based on it. The Qur'ān lays down the foundation of religious system on purely ethical principles; hence, there is not much to distinguish between Islam as such and Islamic ethics. Both religion and philosophy have to say something about the significance of questions pertaining to God, the world, the individual soul and their inter-relations. Both have something to say about good and evil, free-will and hereafter. The Qur'ān throws light on such philosophical problems such as appearance and reality, existence and attributes, human origin and destiny, truth and falsehood, space and time, permanence and change, eternity and immortality. The Qur'ān gives an exposition these problems in a language and terminology, which the people immediately addressed, could easily understand with the intellectual background they had at the time of its revelation. The Qur'ān is the basic source of Islamic world-view and value-system and standards of

justification. As Izutsu has said that before Islam, in the social system of 'Jahiliyah' the weak and oppressed, the base-born and slaves had no share at all in the glories 'honours' handed down from generation to generation. The Qur'ān having in its very first revelation insisted that all of us have come from naught but a clot of blood.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Created man, out of a (mere) clot of congealed blood: (96:2)

The Qur'ānic ontology assumes Allah to be the Ultimate Being. He is the First and the Last, the Seen and the Unseen. God as described in the Qur'ān is the Absolute and Eternal Reality. The whole universe is functioning at His divine command. He is beyond the limitations of space and time. However, He is also Immanent in the soul of man as well as in natural order. He is the Originator, Creator, Sustainer, Evolver, Shaper, Beautiful, Master and Lord of the Universe. The Primal Origin of the Universe is from God and to Him everything is to return. He began the process of creation and adds to it as and when He pleases. His decisions are executed in no time for there is nothing to oppose His Will. He has power over all things and to Him belongs all that is in the heavens and on the earth. Wheresoever's we turn, there is His presence, for He is all-pervading.

Indeed, the Qur'ān emerged in history with a philosophy which in its structure, dimensions and outlook varies fundamentally from all the existing religions and philosophies, adding new dimensions even where it agreed and correcting the wrongs wherever they existed in any religion not only with respect of Arab paganism but also with reference to other religions of the world also.

On the other side we have gone through the detailed study of the many western ethical theories. All these ethical theories have painstakingly debated by ethical philosophers. These theories have great merits. They have contributed a lot to the clarification of the ethical problems. Of course, they have misleading defects as well. Both teleological and deontological ethical theories have their respective merits and

defects. We have given a detailed account of Greek ethics within the teleological framework. Besides advancing a rationalistic account of ethics, Greek philosophers have been largely teleological. However, there are strong similarities and affinities between Greek ethical philosophy and the Qur'ānic account of ethics? One of the central ethical insights underlined by Aristotle is his advocacy of '*golden mean*' or ethics of moderation. The Qur'ān has also taught its followers to appropriate the ethics of moderation while working out their social, political, economic, administrative, military and cultural affairs.

We have also studied utilitarian ethics in this thesis. Bentham and Mill are the founders of this school of moral philosophy. Utilitarianism is a teleological doctrine. According to this doctrine, the judgment of any moral action is based on the merits of their consequences if the consequences are good then our action is morally good and if the consequences are bad, then the action is morally improper. Consequentialist theories are a branch of '*teleological theories*' derived from the Greek word '*telos*', or end, since the end result of the action is the sole determining factor of the morality.

Utilitarianism also holds the view that an action is good only if it brings as its necessary consequence the greatest amount of happiness to the greatest number of people. Consequentialism defines the desired end in terms of either the long-term self-interest of the individual or the greatest happiness of the greatest number of people. Utilitarianism is the most influential Consequentialist theory. Jeremy Bentham in the late 18th century and John Stuart Mill in the 19th century formulated this way of thinking. Such 'hedonistic' utilitarians argue that the principle to judge our moral thinking is utility, that is, the maximization of happiness, in the sense of pleasure and the minimization of suffering, in the sense of pain. In any situation, the morally right thing to do is the action that promotes the greatest happiness for the greatest number of people. According to Consequentialists:

Correct moral conduct is determined solely by a cost-benefit analysis of an action's consequences: Consequentialism claims

that an action is morally right if the consequences of that action are more favourable than unfavourable. (Moore, (1966), 220)

On the other hand, the deontological ethical theories are firmly opposed to the utilitarian principles of judging every action by its consequences. However, in deontological ethics, an action is considered morally good if it conforms to a moral law, principle, or rule and not because the result of an action is good. Kant has been considered the real founder of deontologism in ethics. He begins his ethics by declaring that '*good will*' is the only good thing which can be held to be unconditionally good and he insists again and again on morality as categorical imperative. Defining '*good will*', Kant says:

Nothing can possible be conceived in the world, or even out of it, in the world which can be good without qualification except a Good Will. Intelligence, wit, judgment and the other *talents* of the mind, however they may be named, or courage, resolution, perseverance, qualities of temperament, are undoubtedly good and desirable in many respect; but these gifts of nature may also become extremely bad and mischievous if the will which is to make use of them, and which therefore constitutes what is called *character* is not good. (Kant, (1923), 10)

In fact, the deontologists maintained that the rightness of an action depends on whether it accords with a rule irrespective of its consequences. In one of his moral maxims, Kant says that it would be wrong to tell a lie even to a murderer who comes to your door seeking to kill an innocent person hidden in your house. This kind of situation illustrates how difficult it is to remain a strict deontologist when principles clash. Apparently, Kant believed that his principle of universal law required that one never tell lies, but it could also be urged that his principle of treating every one as an end would necessitate doing everything possible to save the life of an innocent person. Its' other possibility would be to formulate the maxim of the action with sufficient

precision to define the circumstances under which it would be permissible to tell lies, but it could also be urged that his principle of treating everyone as an end would necessitate doing everything possible to save the life of an innocent person. Its' other possibility would be to formulate the maxim of the action with sufficient precision to define the circumstances under which it would be permissible to tell lies for example we could all agree to a universal law that permitted lies to people intending to commit murder. Kant did not explore such situation. Even though it is considered to be a quite satisfactory theory of ethics, Kant's ethical philosophy has several limitations as well. There are many objections raised against Kant's deontological ethical theory. Take the example of an overcrowded life-boat, where someone must be sacrificed as a mean of preserving the others. Kant's imperative provides us with no way to decide. The second situation is one in which all the alternatives allow us to treat someone as an end. Kant's imperative do not provide a way to decide.

However, Kantian ethics finds a place of honour in Islam and here the concept of duty also gets the sheet-anchor which it lacks in Kant's own system of thought. Kant differs sharply from the utilitarianists that they stress the point that the essence of morality is to be found in the motive from which an act is done. A man who keeps promises by accident is not a moral man. Every action, says he, must be judged in the light of how it would appear if it were to be a universal code of behaviour. All that is required is to know our duty in a particular case and ask ourselves if the motive of that act can be made universal without falling into self-contradiction. For example, says he, 'May I when in distress, make a promise with intention not to keep it?'

Obviously, this principle, if made universal, simply contradicts itself, for with such a promise there would be no such thing as a promise. No one would like to be content with a false or deceitful promise. The principle of right action, in this light, may be summed up as: 'Act in a way that you would like to be paid back in your own coin' or 'Act as if the maxim of thy action were to become by thy will a universal law of nature'. This is according to Kant, the unconditional command of our conscience or a categorical imperative. Another categorical imperative formulated by Kant is: "So

act as to treat humanity, whether in thine own person or in that of another, in every case as an end, never as a means only." This maxim has also a place of honour in Islamic ethics as well. The Qur'ān at many places insisted the believers that treat everyone with respect and dignity and according to the Qur'ān the God loves the person who is righteous, in his deeds. In this regard the Qur'ān said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا  
 إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۖ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The most honoured of you in the sight of Allah is (he who is) the most righteousness of you" (49:13)

The moral philosophical teachings of Kant's are close to moral laws of Islam. However, Islam does not accept a central contention of Kant. Islam underlines categorically that morality is theo-centric. We cannot be moral unless we carry out actions for earning the good pleasure of God. Moral goodness is nothing other than absolute and willing submission to the law of God. The Qur'ān in this regard directed to all the believers to submit themselves completely to Allah. As the Qur'ān instructed the prophet Muhammad (S) to do:

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۖ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say (O Muhammad) my prayers, my sacrifice, my life and my death belong to Allah; He has no partner and I am ordered to be among those who submit, i.e.; Muslims. (6:162-163)

Kant's theory further maintains that he is concerned solely with motive and not with consequences. What is objectionable is that Kant introduces consequences of the act in tacitly showing that the effect of not behaving in accordance with the categorical imperative would be to make human life impossible.



However, teleologist and deontologist philosophers and their philosophical thought have been varying on many points. The problem facing by Kant's theory is that it cannot handle the conflicts of duty and that there are situations in which it is not applicable. The problems faced by Bentham and Mill are the problems of the lower pleasure and the problems pertaining to justice. Kant's theory can accommodate the problems faced by utilitarianists and the theory of utilitarianism can accommodate and avoid the problems which are being faced by Kant. Hence, if we complement both the teleological and deontological theories and formulate a new theory, it would be possible that we may tackle all the moral problems in our day-to-day life. However, both the deontologist and teleologist or consequentialist theories played a good role in shaping the history of ethics and morality. Deontological moral theory, especially in Kant, tries to distinguish 'means' from 'ends' and strongly opposes the maxim 'end justifies the means'. Teleological moral theory, especially Mill, sometimes favoured the maxim 'end justifies the means' pointing out that means can be ignored in special circumstances to attain some ends, for example, to telling a lie in order to save a life etc. Thus, both moral theories centred on the individual action, advance the liberal approach. These two theories differ only on the point that deontology is based on rule without care for consequence; while teleology is based on consequence and at times ignoring means altogether.

Here, if we implement the moral guidance of the Holy Qur'ān in our moral and ethical life then we must be well in a position to solve all the moral and ethical problems in our everyday life within society. Hence if we can compare Qur'ānic ethics with western moral ethical theories we find out what are the similarities and dissimilarities between them. The Greek and western ethical thought of have played a great role developing ethical theories especially the Greek ethical thought and value system played a remarkable role in shaping the rationalistic or secularist form of ethics. The Greek thought and value-system have been not based on revelation. Their ethical theories are homogenic and homogenic and not theogenic and theo-centric. However, their ethical views are somehow closed to the Qur'ānic ethical concepts.

Muslim philosophers have well been inspired by Greek ethical thought as already outlined in beginning of this thesis. Aristotle ethical theory of 'golden mean' and principles of Stoic ethics have played an important role in this regard.

In comparing the western ethical theories with Qur'ānic ethics, we can find that Qur'ānic ethics is a revelationist form of ethics and it is directly revealed by *Allah*, the Almighty. The Qur'ānic ethics is God-centric and the revelation is the ultimate source of Qur'ānic ethics. The life of Prophet Mohammad (S) is the living example of Qur'ānic ethics in social, spiritual and practical domains. According to Prophet (S) Qur'ān is the ultimate guide for humanity as a whole and its teachings are authentic in all respects, and Islam is the final religion in the sight of God. In this regard G.B. Shaw has also said:

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself an appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today. (Shaw, (1936), Vol: 1, No.81936)

In fact, the Holy Prophet (S) was born and brought up among the pagan Arabs whose spiritual, moral and social outlook was not up to the mark of moral ground, before the advent of Islam. But, how different, radically different, from their philosophy of life is the revolutionary Message of the Qur'ān.

There was a smattering of Jewish and Christian groups also present in that country since some centuries, which were as backward in terms of culture as the pagan Arabs. Even so, however, they possessed better religious philosophy and ethical teachings. Nevertheless, the new teachings of the Qur'ān were radically superior to their moral values. The Qur'ān in comparison to the prevalent thought in religion, ethics or social structure is not of a reactionary character but positive in its nature. In other words, the Qur'ānic message comes in a positive, original, constructive, and comprehensive manner which contains within it potentially the entire system of its philosophy, like the seed of a tree which is said to contain the tree within it potentially. As the Qur'ān says:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ  
وَفُرُوعُهَا فِي السَّمَاءِ

Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens, - of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. (14:24).

Thus, it did not grow out of something pre-existing through re-adjustments and pruning but emerged as an exclusive and self-subsisting reality, which supplied the sound model of thought and action in every sphere of life, so that any belief or any principle of action which had resemblance with it to any extent even if only in name became transformed by coming into contact with it, casting off its wrong dimensions and the wrong approach to reality contained in it.

Here we can visualize, how Prophet (S) revolutionizes the world through Qur'ānic teachings and guidance, that what could not be achieved up to this time in terms of comprehensive and balanced Wisdom by the greatest thinkers of the world like Socrates, Aristotle, Plato, Kant, Bentham, Mill, Marx, etc., and by the greatest religions, was achieved through the Qur'ān by an unlettered person who had no

wisdom of the world and was born and brought up in a community whose highest intellectual achievement was nihilistic and pleasure-seeking poetry. Contrary to Prophet (S) the Jesus Christ, who was born and brought up in the prophetic lore of the Israelites, unlike Gautama Buddha, who received the highest education as a prince and whose environment was drenched with the accumulated learning of the Hindu sages, and unlike Socrates, Aristotle, Plato, Bentham, Mill, Karl Marx, and others, who had drunk deep at the sprays of knowledge that existed through the labours of previous thinkers. And, then, he gave that Wisdom not through any academic process of research and creation and polishing up of thought from inside academies and libraries, but in an extempore manner orally and in bits, whose collection under his guidance assumed the form of a Book that contains a thoroughly consistent and comprehensive philosophy and code of moral life. If, therefore, the Qur'ān is not the greatest existing miracle of history what else it is? And how could such a superhuman achievement take place without a superhuman basis of achievement? Indeed, there is no way but to accept the Qur'ān as the Word of God and its teachings to be divine from the beginning to the end.

The Qur'ān re-changed the whole structure of ethics and morality. According to Margoliouth, the Qur'ān admittedly occupies an important position among the great religious Books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced among large masses of men? It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabian Peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organizations of Muhammadan world which are one of the great forces with which Europe and the East have to reckon today. (Margoliouth, (1977), 7)

In the present thesis we also find that besides the revelationist account of ethics, the rationalist accounts of ethics has also played a significant role in awaking the ethical consciousness of man. All the Greek and modern accounts of ethics are the

living examples of rationalistic accounts of ethics. The Qur'ān also does not deny the role of reason in human life but according to Qur'ān reason is the not the primary source of ethics. The Qur'ān maintains that it is the secondary one. This is one of the points of demarcation between the Qur'ānic account of ethics and western theories. However, in Islam there is no concept of absolute rationality. Islam acknowledges higher level of revelation for the guidance of humanity. Hence in Islam reason leads human beings but under the divine guidance of religion. Sir Iqbal elaborates this phenomenon in these words:

The main purpose of Qur'ān is to awaken in man the higher consciousness of his manifold relations with God and universe.

(Iqbal, (1989), 7)

Conversely, the weakness of all the ethical systems expounded by philosophers and sages is not that they are totally devoid of truth and reality but that they regard some particular aspect of truth as the whole truth. They have plunged to the fallacy of regarding the part as the whole, and as this apparently left many gaps and loopholes which they had to fill by drawing upon imagination and falling on materials of doubtful validity, thus introducing a large slice of unreality in their systems and making the over-all picture distorted and disproportionate. On the other hand, Qur'ānic teachings present the whole truth and in this whole truth all partial truths, which remain imperfect in isolation from one another, are assimilated and synthesized into a perfect unity, nothing excessive, nothing lacking.

In fact Qur'ān is not the product of the Holy Prophet's (S) speculation and thinking. Rather, every word of the Qur'ān is the Word of God which was communicated to him through the process of revelation. Those who believe in the existence of God and in the genuineness of the phenomenon of Divine revelation, and yet refuse to accept the Holy Prophet Muhammad (S) as the Messenger of God and the Holy Qur'ān as a divinely-revealed Book; land themselves in the quagmire of

absolute irrationality. And the same can be said about the other categories of the Unbelievers also. The God said clearly in the Qur'ān:

الرَّادِّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ  
رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

A Book which We have revealed thee (Muhammad), in order that thou mightiest lead mankind out of the depths of darkness into light. (14:1)

The Qur'ān is the revealed text of Islam. It recommends peaceful co-existence of different religious sects. That is the beauty of this Text and Islam. Islam teaches tolerance and freedom of religious practice. The Holy Qur'ān declares in *Sura-al-Baqarah*, that there is no compulsion in Islam. Islam ensures full freedom to non-Muslims to practice their own religions. Islam never allows forcing any religious group to embrace and practice Islamic religion. However, Islam cordially embraces any non-Muslim who willingly accepts Islam after knowing its philosophical teachings, guidance and principles well. So, in this reference we can say that if any western teleological or deontological moral/philosophical theory is proved to be good and beneficial for the modern society, Islam can generously accept this theory as being not contradictory with Islamic principles provided in the Qur'ān and *Hadīth*. However, if any western moral philosophical theory after review and assessment is found that it contradicts with the fundamental principles of Islamic law, then that theory would not be acceptable to Islamic ethics.

In Islam, there is a place for perfection also. It consists in emerging successful from the tests prescribed by God in the trial of existence; and it relates to the individual, the nation and, indeed, to the whole of mankind. The correct ethical conduct for an individual therefore, is to advance himself towards perfection and assist and help others in the same direction.



However, in this present thesis we also define and elaborate the utilitarian concepts of pleasure, pain and happiness. But after going through the detailed study of these concepts, we come to the conclusion that the utilitarian concepts of pleasure, pain and happiness are very narrow concepts and they also fail to explain all its dimensions. According to them an action is right if it gives us more pleasure and less pain. In this regards they said:

Action is right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness are intended pleasure and the absence of pain; by unhappiness are pain and the privation of pleasure. (Mill, (1962), 6)

The utilitarian philosophers consider pleasure and happiness to be the ultimate criterion of goodness and badness of an action. This criterion of pleasure and happiness is baseless. No, single measure can be laid down for pleasure and happiness. The measures and standards differ from man to man. For example, likes and dislikes of the rich and the poor differ generally. Sometimes the objects of pleasure for the poor are uncomfortable to the wealthy; a loud note of music may upset a civilized man but others may at the same time enjoy it. In this connection the criterion prescribed by Qur'ān regarding pleasure, and happiness is wider in its approach. The happiness has a place in Qur'ānic teachings, but it is the happiness which follows the observance of the law laid down by God. It is physical as well as mental, artistic as well as spiritual; it relates to the individual as much as to the group, the nation and, indeed, to humanity as a whole. All these different kinds of happiness are not conceived by Islam as antagonistic to one another but mutually coherent and harmonious. According to Qur'ān, everything such as joy has degrees. From this perspective, Allah is the source of happiness and real joy, and whatever causes man to return to this principle is ethically wholesome. Avicenna, in the eighth chapter of *Al-esharat*, has dealt with happiness, and its degrees, quality and excellence of joy, and happiness with regard to Allah. He considers degrees of happiness and joy; he believes that Allah has the greatest happiness and Allah is the happiest One in the



universe; because the most perfection and the highest perception belong to Him. In the world, there is no more perfect creature than He; no failure belongs to Him; shortcoming and inexistency is the origin of pains and grief's, but He is devoid of them, so Allah is the happiest and the most loving in the universe. Since He is the first happy One, the only way to be happy is joining Him and finding a way to approach to Him. On the other hand, everybody who is closer to Him is happier and whosoever is farther from Him is sadder.

Islamic philosophers have always mentioned to this subject and according to them happiness originating from is the best and most enduring joy. They believe that Allah is the origin of happiness and the happiest One in the universe. According to Al-Ghazālī man's real happiness is the result of knowledge and that the highest knowledge is the knowledge and recognition of God. Ghazālī in '*Kimia-e-Sadaat*' 'believed that man's happiness relates to his soul or that the heart's happiness is in the cognition of God and this cognition is obtained through the cognition of the exalted God. The reason that Ghazālī has such an opinion is that he believed that happiness in everything is where pleasure and comfort lie, and the pleasure of everything is in what is consistent with its nature that was created for it.

All ethical theories give some importance to human happiness. They differ first in their conception of what that happiness consists in, secondly in views of how an agent's own personal happiness is aligned with, or traded against, the general happiness, and thirdly in whether it is necessary to acknowledge any other end for human action. The simplest doctrine is that happiness is itself quite straightforward, consisting for example in occasions of pleasure; that agents only do seek or ought to seek their own happiness; and that there is no other possible or desirable end of action.

In fact, in Qur'ānic way of ethics and morality man is the highest creation of God. He is equipped with the highest of potentialities. He is left relatively free in his will, action and choice. Allah has shown him the right path, and the life of Prophet Muhammad (S) provides a perfect example. Man's success and salvation lies in

following both. Islam teaches the sanctity of the human personality and confers equal rights upon all without any distinction of race, sex or color.

Qur'ān has laid down universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances. To achieve these rights Islam provides not only legal safeguards but also a very effective moral system. Thus whatever leads to the welfare of the individual or the society is morally good in Islam and whatever is injurious is morally bad. Islam attaches so much importance to the love of God and love of man that it warns against too much of formalism. Hence, the moral and ethical teachings of the Qur'ān have invariably kept its place as the fundamental starting point, and the dogma of Unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam. This fidelity to the fundamental dogma of the religion, the elemental simplicity of the formula in which it is enunciated, the proof that it gains from the fervid conviction of the missionaries who propagate it, are so many causes to explain the success of Muhammadan missionary efforts. A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to possess and does indeed possess a marvelous power of winning its way into the consciences of men. (Arnold, (1930), 413-14)

The Holy Qur'ān delivers definite guidelines for humanity as a whole. The guidance it gives is complete and includes the social, economic, political, moral and spiritual aspects of life. The Qur'ān reminds man of the purpose of his life on earth, of his duties and obligations towards himself, his kith and kin, his community, his fellow human beings and his Creator. Man is given fundamental guidelines about a purposeful life and then he is left with the challenge of human existence before him so that he might put these high ideals into practice. Man is answerable to God for all his actions in life. In Islam, man's life is a wholesome integrated unit and not a collection of fragmented competitive parts. The sacred and secular are not separate parts of man. In fact, they are united in the nature of being human.

The Qur'ān in its clear and direct way of expressing truth has a tremendous amount of appeal for any seeker of knowledge. It is a solution for all the problems of life. It is a guide towards a better and complete life, glorifying in all its phases, God, the Almighty Creator and the Merciful Nourisher. The message which was revealed to Prophet Muhammad (S) is Islam in its comprehensive, complete and final form.

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نَفَرُّ  
بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say, "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismael' Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord. We make no distinction between one and another among them, and to Allah do we bow our will (in-Islam). (3:84)

The Qur'ān is a Book which leads the humanity as a whole in the realm of morality. Each one of us is equal before God. No one's happiness or good is preferable to anyone else's in the sight of God. Presently, there is an ideological war going on between ethical objectivists and hedonists. It is going on between other-worldly religions and this-worldly philosophical perspectives. However, in this ideological war, secular, atheistic, materialistic, nihilistic and libertine forces are on the ascendant. Such a situation is leading to radical imbalance rather a great crisis. It calls' for a new system or code of values, an integrated moral and cultural world-view, wherein, an all human aspirations-transcendental as well as physical-are fulfilled and humanity is lifted unto a higher plane. Of all the religions, it is Islam and of all the books it is the Qur'ān especially which guide humanity in the right direction. Gibb is, worth quoting, in this regard:

Islam has a still further service to render to the cause of humanity.  
It stands after all, nearer to the real East than Europe does, and it

possesses a magnificent tradition of inter-racial understanding and cooperation. No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavors so many and so various races of mankind... Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relation with East. If they unite, the hope of a peaceful issue is immeasurably enhanced. But if Europe, by rejecting the cooperation of Islam, throws it into the arms of its rivals, the issue can be disastrous for both. (Gibb, (1932), 379)

Islam also provides us basic guidelines about the individual and collective goods of man. The ethical life in Islam starts from an individual and encircles all spheres of all the beings and society. According to Qur'ān an ethical life is possible only with-in society and for society. Monasticism has been strictly condemned. In this way, an individual good becomes a collective good. We may conclude that life will be meant to attain the will of God and will of God is in the welfare of mankind. It is absolutely the blessings of Allah Almighty. He increases His blessings on thankfulness. Imam Ali (R) describes:

O lord, verily none becomes to an end of thanking Thee (there) accrues to him, from Thy benevolence, that which requires of Him more thanks. None reaches a goal in Thy service, even though he tries best but he turns out to be deficient by the side of Thy (claim), due to Thy excellence. (Al-Hussain, (n.d.), 333)

Thankfulness serves us from pride and arrogance. This is the most basic disease of human being and of a society. It devours us to the foundations while gratefulness

enriches all the potentials of human nature. Therefore, in Islam ethical life means faith, service and thankfulness. God says in the Qur'ān:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي  
لَشَدِيدٌ

If you are grateful, I would certainly give to you more. (14:7)

We have observed that a rational ethical life is a natural urge of every rational being, which discriminates his behaviour from abnormal or irrational people. The moral and ethical Philosophical code of life has been provided in the Holy Qur'ān. And the present work, being a systematic and comprehensive exposition of the same, serves the need of the hour and deserves serious study by everyone who possesses a serious attitude towards the problems of life. For Muslims through the centuries, the message of the Qur'ān and the *Sunnah* of the Prophet (S) has constituted the formative and enduring foundation of faith. They have served as the basic of source of Islamic moral system and the reference points for day to day life. Muslims today, as in the past, continue to clearly affirm that the Qur'ān is the word of God, final and most complete. This transhistorical significance is rooted in the belief that the Book is a perennial source of individual and collective moral enlightenment. The challenge for each generation of believers has been to measure up to the continued formulation, appropriation, and implementation of Islam in history. Islamic history and civilization provide the record of that struggle.

Now, for the last sixty years the western intellectual climate has been abuzz postmodernist ethics. However, some ethicists trace its beginning back to the German philosopher Friedrich Nietzsche in the late nineteenth century. The postmodern ethics is not based on universal or unchanging principles. Postmodernists acknowledge that reality is constantly changing, no single grand-narrative or meta-narrative advanced by philosophers can tackle all the moral problems of life. They also maintain that there is no absolute truth that can fully guide human behaviour on moral highway.

Christians, Jews, and Muslims embrace ethical codes of moral absolutes based on God's injunctions and decrees; Secular humanists, Marxists, and Postmodernists ground their ethical systems on rational, humanist, natural, and evolutionary beliefs and values. Despite springing from the same roots, however, postmodern ethics differs radically from rationalist, secularist and humanist form of ethics. The post-modern ethics is an attempt to develop an influential critique of post-Enlightenment ethical philosophy as being obsessed with rules, rationality and obligations. As an historical critique it suffers from being too sweeping and all-inclusive, and comes dangerously close to misrepresenting the complexity of post- Enlightenment ethical philosophy. According Bauman:

I suggest that the novelty of the postmodern approach to ethics consists first and foremost in . . . the rejection of the typically modern ways of going about its moral problems (that is . . . the philosophical search for absolutes, universals and foundations in theory). (Bauman, (1993), 3-4)

On the other hand, *Gold* defined postmodernism as "emergent ethics" which would locate ethical discussion in the negotiation of individual and communal interests, through conversations and negotiations with community members instead of predetermined practices; to search there for ethics as well. (Gold (2001), 3)

However, there are many great philosophers who have been instrumental in launching the postmodern movement, after Nietzsche; Heidegger, Levinas, Foucault, Derrida and Richard Rorty have been the leading lights of post-modern movements. They have sought to deconstruct the traditional beliefs and values. They seek to achieve a juxtaposition of widely different genres, different philosophical idioms and a wide range of views. They encourage a discussion of what is and isn't working and what is the work to be done. In fact in postmodern ethics, community moral standards are decided by both coercion and consensus. Morality is not connected to God or dictated by any type of natural laws; rather, ethical systems are constructed within



societies. Every culture, thus, has its own set of moral standards and values emerging from various influences within each particular group. Moreover, morality is not stagnant; it changes, adapts, and is constantly evolving according to the cultural evolution of the group.

Heidegger draws a skeptical conclusion from Kant's notion of moral autonomy. He never produced a substantial theory of ethics. In his masterpiece "*Being and Time*" he advocated a variety of views such as moral decisionism, voluntarism etc. according to which free and resolute choices of authentic individuals constitute their highest moral authority. While, according to Kant, moral autonomy consists in accepting freely the moral first principle of the categorical imperative, which a priori limits the possible contents of moral decisions, Heidegger, may be, learned from Nietzsche that Kant's requirement of universalizability is a heteronomous requirement. As a consequence, Heidegger radicalized Kant's notion of moral autonomy.

Rejecting the Kantian idea that there is a supreme moral truth, Heidegger asserted that a free individual decision is the ultimate ground of ethics. He is a moral skeptic within the foundationalist tradition, because free decisions cannot justify moral rules. Heidegger's individualistic decisionism explains the dilemma of autonomy and heteronomy that we find in "*Being and Time*". Does the individual decide in radical autonomy what moral guidelines to accept? However, this 'superior power' is a form of powerlessness because in fact no human being is sufficiently powerful to be authentic in this sense. Or the individual hands over its responsibility to *das Man*, endorsing common morality without individual decisions, thereby falling away into inauthenticity.

Richard Rorty another post modernist philosopher said that there is no absolute morality, and ultimately no truth, Rorty, therefore, advocates the subjective "ethical standards" and he prefers standards he is personally comfortable with. For Rorty, words are merely "tools" of persuasion. There is no need to be logically consistent with words because words are instruments that, if used properly or creatively, invoke



individuals to change. In the end, Rorty hopes that he will be able to persuade others (you) to view the world the way he does and even adopt his ideas and his moral standards. (Rorty, (1998), 22-26)

Derrida, on the other hand, challenges Kant's claim that an inner sense of duty, a natural respect for the higher moral laws, is the ground of morality. While Kant then posits higher moral laws that govern human ethical life and demand respect, Derrida problematizes the essence of the moral laws.

Foucault also contributed his ideas to moral philosophy. In fact, ethics was a constant preoccupation in his work. He said that the value of his work should lie in its practical consequences and yet he refrained from saying what to do or how to live. He turns the ethical problems into practical ones. Foucault's moral philosophy is differing from traditional concepts of duty and pleasure and search for human good.

However, Derrida and Levinas have often been taken as a point of departure for the consideration of ethical questions. Levinas has dislocated the traditional configuration of ethics as a branch of philosophy and radically reoriented the "ethical question." Seen through Levinas's work, Derrida's subversion of the metaphysics of Being is regarded as a discourse moving towards a sort of higher ethics shared by many thinkers of the twentieth century. In other words, Derrida has been an ethical thinker all along, and his works have in a sense pushed ethics to a higher level of (self) reflection.

The debate as to whether ethical values are absolute or relative, subjective or objective, local or universal, cultural or trans-cultural, temporal or eternal etc., is large, wide and complex and cannot be summarized within the given or available space. Historically speaking, all such controversies or disagreements have found votaries, proponents or exponents across the globe. Islamic ethical thought has been negotiating with all these trends of interpretations and, in the process, enriching itself and enlightening its proponents as well as opponents.

The present ethical thought as brought out by post-modernists, is in continuation with the ethical views of ancient Indian Carvakas and ancient Greek Sophists. For post-modernists, ethical standpoints are all relative, culture-bound, history-bound or religion-bound. These cannot be a trans-cultural, universal, eternal and transcendental system of moral values. All moral values, standards and criteria can only be culturally relevant or explainable. There is no universal or trans-cultural standard of justification while, negotiating with various or different rather incommensurable world-views and value-systems. This postmodern challenge is to be negotiated by Islamic ethical philosophers against the backdrop of Islamic ethics which claims to be objective, universal, eternal and transcendental in views of its being theo-centric or rooted in theistic world-view. Hopefully, such a dialogue, if carried out with requisite methodological sophistication, analytical dexterity and intellectual vigour, will be highly enlightening to postmodern skeptics as well as students of Islamic axiology. It is only through requisite intellectual struggle that we can grasp the limitations of the expositions of our adversaries as well as appreciate the strength of our own *weltanschauung*.

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*Note: For further details, see main bibliography given at the end.*



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